

# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XXII

FEBRUARY, 1952

No. 4

## THERE IS NO DEATH

I take delight to contemplate  
the restoration of my soul,  
completing cycles pre-ordained—  
a part of universal whole.

It comforts and it strengthens me  
to view transition in the light  
of Cosmic laws of justice, made  
by one supreme eternal might.

Each time I come upon this earth  
I'm influenced by past estate;  
and if in wilfulness I err,  
I know that I must compensate.

With each rebirth and sojourn here  
I closer creep toward my God;  
then leave to rise to greater heights  
while clay meets clay beneath the sod.

—Peter North

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## WHY IMITATE THE ANCIENTS?

*Dear Fratres and Sorores:*

Various things with which we surround ourselves often help induce a desired state of mind. The practice begins in childhood. Children eagerly wear costumes associated with some ideal of their play. They wear playsuits designed after the uniforms of the military forces, or of nurses, policemen, and the costumes of cowboys, and aviators. The costume is worn as the only reality to support the imaginary state into which the child's play projects him. In other words, it gives his thoughts a realism enhancing the satisfaction which he derives from his fancy. It constitutes a link between the world of make-believe and the actual character that he assumes himself to be.

There is another psychological factor connected with this practice, and it is interesting to note. The wearing of the habiliments of a character who is being simulated causes the individual to more readily adapt himself to what he conceives are the qualities of that character. Notice the small boy playing football. If he wears a football helmet, shoulder- and knee-pads, he seems to take his participation much more seriously. The costume, to him, is emblematic of what is required of the football player. He acts as if he must conform to what the costume suggests.

Behind this natural practice is a kind of primitive reasoning. It is closely related to the *sympathetic magic* practices of primitive peoples. Though the individual may never have expressed the thought—or even consciously entertained the idea—the wearing of things closely related to his ideal appears to impart some of its virtues to him. It is an implied admission that the individual feels unable to manifest these virtues in his own right. He must *imitate them* by wearing or using those things as used by people who had those qualities to which he aspires.

This primitive and childish state of mind is often manifest in the practices of religious cults. It is most noticeable among some of the *Christian* cults. Their followers are often

attired in robes simulating Biblical characters. In their person they seek to affect the appearance of Christ and his disciples in accordance with artists' conceptions they have seen. They wear long beards, allowing their hair to grow down over their shoulders, and they walk about barefooted. Some go to the extreme of adopting the manner of speech of the Bible.

In purpose, the members of these cults profess to live a "Christlike life," and claim to adhere rigidly to his doctrines. If this is so, then why the antedated costumes? Certainly the costume by no vicarious means transfers to them the spiritual qualities of Jesus or of his disciples. In fact, there is nothing of the costumes and manner of dress of twenty centuries ago that will make an individual more or less spiritual or enlightened than the dress of today. By wearing such fantastic clothing, these persons actually imply that modern apparel, in some manner, is a preventive of spiritual attainment.

Christ and the Apostles did not revert in their personal appearance to the costumes of the ancient Egyptians or Babylonians; their dress was common to the average man of their own period. Certainly Christ and his disciples placed little importance on their attire insofar as its influence upon their spiritual concepts and powers were concerned. They dressed *in the mode of their times*. They did not imitate any personages or period before them.

Recently in a city in the Northwestern part of the United States a group of exotically-dressed men and women suddenly made their appearance. They had come from another State, where they had previously established a center of their religious cult. They wore robelike garments, simulating the attire of the lower classes in the time of Christ. On the breast of each robe was an unfamiliar symbol apparently of their own devising. They were barefooted, in spite of the chill of winter. They had permitted their hair and beards to grow long. Accompanying them were a few women who were

similarly garbed. They called their leader *Christ*, and implied that he was a perpetuation of the personality of Jesus the Christ. This latter practice is not uncommon. In the last twenty-five years I have known of at least a dozen sects—most of them short-lived—who declared that their leader was the Christ returned.

Amusingly enough, these leaders accept the idea, in fact, in most instances, promulgate it. The majority of such cults are communal. Their devotees are obliged to make over to their "Christ" and his cause, all of their worldly properties, lands, monies, and the like. Ostensibly, such are to be used for the furtherance of their mutual end. Subsequent litigation has usually revealed that the property was always retained in the name of the "Christ" leader.

The incongruity of these sects who garb themselves in Biblical attire is their otherwise strong attachment to *modernity*. They drive automobiles; they have radios; and they make tape-recordings of their "Christ's" voice. All of this conclusively proves that either they have primitive beliefs of a vicarious power to be derived by dressing after the manner of their ideal, or, they are making a brummagem appeal to public interest and curiosity.

In many respects we owe the ancients a great debt of thanks for their multitudinous contributions to spiritual truth, to philosophy, the sciences and the arts. Some of these developments are so transcendental that we still cannot surpass them. As a result, we incorporate them in our arts and sciences. In this manner, we preserve such functions, but not because they are of an age to venerate; rather, it is because of the inherent contribution which they continue to make to our times. We may even erect a structure or buildings after the designs of Greece or Egypt. Many of our public buildings are of the architecture of another age. Such practice is but a reminder of the classical beginning of some activity or style.

In many fraternal orders and lodges, ritualistic robes are worn but such are worn in connection with a specific ritual, which ritual is symbolic of certain principles. These rites are only intended to re-establish, dramatically and within private circles, the environment of a certain period or age. Rituals are *mystery plays*. He who participates is enacting a role; he knows it is a role,

and when he ceases playing the role, he is again *in his time* and *in his age*.

To personally simulate the costumes of another age is to identify oneself with the practice of sympathetic magic—that such things, by the similarity of their nature to another age, transfer the virtues of that time to the one indulging them now. It is this kind of primitive reasoning that constitutes a warning to all intelligent persons to *beware*. It denotes faulty thinking and fanaticism. There is certainly the connotation that those who think and act thus are not likely to be preceptors of any beneficial teachings.

Fraternally,

RALPH M. LEWIS,

Imperator.

### Meditation and Contemplation

A Canadian frater now rises to address our Forum: "In our Rosicrucian studies is there a difference in meaning and activity between *meditation* and *contemplation* or are these words interchangeable?"

In our everyday usage of words we often interchange them, when actually they do not have the same meaning—as, for example, the words *belief* and *knowledge*. All knowledge constitutes belief but all belief is *not* knowledge in the full meaning of the word. So, too, we commonly use synonymously the words, *meditation*, *concentration*, and *contemplation*, as though their content were identical. Especially is the interchange of these words wrong in connection with mystical philosophy.

*Contemplation* is a form of cogitation upon a specific idea. It consists of holding in consciousness a particular thought for a review of the original impressions associated with it or to augment them by use of reason with other related ideas. Contemplation makes possible the isolation of an original idea or the development of it. A word about ideas is in order. Our ideas are generally of two main sources: the first are derived from sense impressions—that is, they may have their origin empirically in the experiences of our objective faculties; second, our ideas may be the consequence of reflection and of our subjective categories. Upon reflection we may combine ideas, which we have received from the sense impressions, into new *concepts*. Also upon reflection the subjective categories

of time, space, and self may shape themselves into definite concepts. These categories are not wholly *a priori* knowledge, for man must have objective experience before he can have a comprehension of *self*, *time*, and *space*. In other words, these subjective categories depend for our realization of them upon impressions which have been externally received. Such external impressions react upon our being and our consciousness, providing, in turn, those other sensations which become the categories.

Contemplation is not a passive state of mind, but an *active* one. We just do not enter the contemplative state with the intent of allowing random ideation or ideas to merely course through our consciousness without control. When we contemplate, we select in advance ideas or concepts derived from reflection or experience, and we make them the focus of our consciousness. It may appear that we have made, by this explanation, contemplation correspond in its function to that of concentration. However, there is a difference between the two that must be noted. *Concentration* is the focus of our consciousness upon a set of impressions or upon a single idea or concept. If we want to concentrate, for analogy, upon a selection of music being played, we cause our sense of hearing to dominate all other impressions. All the other sense faculties are subordinated to the auditory sensations. You know that, when listening intently you may not visually observe things that are occurring close to you. Also, when we are concentrating upon an idea, there is an isolation of it in our consciousness. We, in fact, try to prevent its elaboration or deterioration for that would constitute a deviation from the point of interest.

Suppose we wish to concentrate on a particular hue of the color *blue* which we have experienced at some time. We would call from memory the visual impression and would center our whole consciousness upon that recollection. We mentally attempt to see that color as detached from all other impressions. If we proceed further to deduce where such a color may exist in reality, things that it might be used for or that we have seen in connection with it, we are no longer just concentrating; we are then *contemplating*. In contemplation we do use the function of concentration *but* we are not limited to it. Contemplation may employ

freely several of the functions of mind, as memory, imagination, and judgment. Concentration may frequently give rise to contemplation. In concentrating, for analogy, upon the formation of the leaves of a strange plant, what we see before us may give rise to suggestion. We may recall having seen objects that have a formation similar to that of the leaves. Then, by free association of ideas, we may begin to contemplate why this plant would have a geometric design in the formation of its leaves.

*Meditation*, in the mystical connotation of the word, is a *passive* state. We often state that we are to meditate upon some Cosmic principle so as to have a particular psychic experience. This is usually erroneous phraseology, but one that is commonly and sometimes loosely used in our own Rosicrucian monographs. While we are performing an exercise as preliminary to the meditative state, we are *not* meditating. In the conscientious perusal of the details of the instructions, we are actually concentrating. In setting up a condition conducive to the desired meditation or Cosmic experience, we are focusing our attention, our concentration, upon the suggestions given in our studies. We may, through habit, call the whole procedure meditation; but, in fact, it is not—only a portion of it is.

In the meditative exercise we first set into motion through inward concentration certain psychic forces. The exercise may consist of holding in mind ideas as contained in a prayer or an affirmation which, like advance agents, reach into the subjective mind and stimulate its functions. Thence we seek to allow our objective consciousness to become inert or rather become plastic, so that it can be easily acted upon by the Cosmic and the subjective mind in the way desired. Let us use a crude analogy to better understand these principles. We shall think of one who climbs a long flight of stairs to the doorway of an apartment. Behind the doorway of that apartment are things that will bring agreeable surprises to him. However, he does not know their nature. After the effort of climbing the stairs, with the resolve of standing before the door, he finally does so. He then remains perfectly still, thinking of nothing and waiting for the door to be opened and to reveal its surprises to him. In this analogy, the only aspect of the whole procedure that consists of meditation is the

waiting before the upper door. All else is concentrating and even contemplation.

Meditation is adjustment to experience, adjustment to *subjective* experience. That which is realized are the subjective impressions during meditation. If these impressions are forceful enough they enter into the objective consciousness and are recalled when the meditative period is concluded. Meditation, then, is really the attainment of a plane of consciousness where one becomes receptive to vibrations which are natural to that plane. In the Upanishads, ancient Aryan philosophy, we are told that there are two general states of consciousness: one of being in this world; and the other, a condition of being in another world. This means having a consciousness of the external world on the one hand; and, then, of being able to be conscious of the inner world, the world of the self and its Cosmic unity. Meditation is proclaimed in the Upanishads to be more than thought. It is further held that *understanding* is more important than meditation. Most certainly such is true. Of what avail is meditation if the subsequent experience is not comprehensible to us?

A central practice of Buddhism is meditation. To the Buddhist it is a technique necessary to the attainment of the end set forth by the doctrines of their faith. It is related that "instead of cultivating matter of fact knowledge, we should cultivate the power of concentration. Instead of 'learnedness' we should preserve our faculties to learn and to keep our mind open." This emphasizes that a mere accumulation of facts as knowledge is not sufficient. We must observe and analyze personally realized experiences and arrive at a personal knowledge. Instead of just being able to recite or regurgitate accumulated facts, we should also exercise and develop the faculties of judgment and the evaluation of our world, and acquire that mental vision through which illumination comes.

To the Buddhist, meditation is "a progressive unity from the differentiation of surface consciousness to the unity of depth consciousness." Here, then we see that meditation is the means by which we become conscious of all forms of existence or the various planes of being to which we can attain. The subconscious is merely a generic term for many levels of consciousness as distinct from objective consciousness. It is

like referring to a ladder without reference to the many rungs of which it is composed. The "surface consciousness" to which the Buddhist refers is our normal peripheral or outer consciousness. The "depth consciousness" alludes to the inner or subjective states of consciousness.

The whole function of meditation to the Buddhist, as it is to the mystic, is found in the phrase, "a transformation of consciousness." The Buddhist makes the point, as Rosicrucians have done, that meditation is not philosophical speculation or reason or contemplation. We do not meditate upon things of objective origin or quality. When we meditate we *change* our state of receptivity. It is like tuning to a higher wave length. In fact, meditation is just that—*attunement*.

As a further confirmation of the fact that to the ancients meditation was attunement of consciousness, we quote a Buddhist text: "Now let the human consciousness change or transcend its rhythm, and any other aspect of any other world may be known as a result. Hence the mystics claim that in their ecstasies they change the conditions of consciousness and apprehend a deeper reality which is unrelated to human speech." This instruction further relates: "To change and to transcend the rhythm of human consciousness is the aim of the spiritual training of the Buddhist in the higher stages of meditation which correspond to the experience of higher world planes."

We are further told that meditation grows from a reflective state into an intuitive one, where ecstasy, rapture, and Cosmic consciousness are had. As we reflect and contemplate, we often stimulate our inner consciousness, especially if the contemplation is upon spiritual or moral precepts. We are then easily raised to a state of meditation. It is for this reason that in our Rosicrucian rituals and exercises, we are first obliged to concentrate, then to contemplate certain thoughts which are conducive to the psychic state of meditation.

In our Rosicrucian teachings, we are specifically told that meditation is best accomplished when preceded by contemplation upon that which is quite different from our usual interests. If the contemplation is related to moral principles or ideas, the inner consciousness is more readily quickened. Then the necessary transformation of the

consciousness to other planes is more easily brought about. Often in our teachings, emphasis is placed upon the *borderline state*. This is a point where the activity of the subjective mind begins to dominate that of the objective state, but is not completely in domination. They are in touch with each other. There is a partial state of dual consciousness. It is just before falling asleep or upon awakening that this borderline state is realized. At such a time it is easier to transfer ideas from the subjective as impressions to the objective mind, and vice versa. The object of meditation is to make possible *communication* between the subjective higher state of consciousness and the objective one.

The Rosicrucian teachings relate that meditation provides "a realization of the unity of all beings." By this is meant that we can become one with the whole Cosmic. We may realize the various forms of being and manifestations which are embraced by the Cosmic. We know that only a very small part of the Cosmic expression can be perceived by our peripheral senses. Therefore, we have to raise our consciousness to attune with the rhythm of the higher planes. As a result, meditation as a technique helps us to experience true *oneness*.

As the Rosicrucian monographs further explain, in meditation we "separate thought from action." We have in meditation only one concept and that is attunement with other levels of Cosmic consciousness. We do not try, in meditation, to act upon those levels or even to direct what comes to us. We merely desire that the action have its source in the Cosmic and we be moved by it. In meditation our thought is transferred to the Cosmic and it is the latter which acts. This procedure is the reverse of our normal mental functionings where thought causes us to act and the acts become the external realities of the thought.

For a summation of the distinction between concentration, contemplation, and meditation, we offer the following:

*Concentration* —the focus of consciousness

*Contemplation* —the inter-relation of thought

*Meditation* —the transformation of consciousness

—X

### Must We Request Help?

A frater of Canada addresses our Forum and says: "Must there not be some exceptions to the rule in the giving of metaphysical aid or indirect treatments? The rule is that a person must ask for metaphysical aid before it can be given, or be fully effective. Would not a small child, or an adult who is unconscious from an accident, be an exception to the 'ask and ye shall receive' rule?"

"I know a man who has had presumably a good education and who may have had a better than ordinary intelligence before his mental illness came upon him. Because of an instability which prevents him from keeping his mind on one thing for any length of time and which prevents his thinking straight, it might be hard for him to understand what might be done to help him. In short, the helpless should be helped."

The rule exacting a *request* for assistance from those to receive metaphysical help is not a mere ethical principle or abstract tradition. Perhaps, more than any other system of therapeutics, metaphysical treatment requires the full cooperation of the patient. As we know, there must be harmony between the practitioner, the one administering the treatment, and the patient. Further, on the part of the patient, there must be a sympathetic agreement with the principles to be employed. He must believe that the power of the Cosmic can be directed to heal him. He must, further, believe that there is a means by which he can rejuvenate the creative forces in his own being through the aid of the Cosmic, to bring about a cure or a relief of his distress. Unless he believes these things he cannot induce the necessary state of attunement and receptivity to the Cosmic aid being directed to him.

In metaphysical treatments, the patient is not wholly passive. In contrast to the one giving the treatment, he may be *relatively* passive, but there is the psychological state of mind required of him which is also positive. He must want help. He must have confidence in the method being employed. He must be willing to follow the instructions given. If he does not act to this extent he inhibits the creative forces in his own being which the metaphysical treatments seek to stimulate.

For these reasons it has long been a rule

that when one asks for a metaphysical treatment of another, it is usually first determined whether the patient is in accord with the request made in his behalf. The practitioner knows that if the patient is wholly skeptical, or, due to some misunderstanding of the principles to be administered, opposes the treatment, the results will be *negative*.

Obviously, as the frater has pointed out, there are exceptional circumstances as when the request and the approval of the patient *cannot* be obtained. The small child and the unconscious person are excellent examples of these exceptions. It may be asked: since the child and the unconscious person cannot comprehend what is to be done, or request the help, can they cooperate sufficiently to receive benefit from the treatments? The answer is in the affirmative. It is not so much a matter that the patient understands exactly the technique that is to be used, for, after all, unless one has studied metaphysical and Rosicrucian treatments rather extensively, he could not be expected to be familiar with its unique aspects. What is important is that the patient does not interpose his will in the form of an objection to the treatment. If, through fear or prejudice, he wills himself not to be in attunement with the Cosmic aid which is directed to him, he then mitigates or makes ineffective all the efforts put forth in his behalf. One cannot be metaphysically treated in spite of himself. The psychic self will not respond when we suggest to ourselves that it should not. To use a figure of speech, a person with such an attitude insulates his psychic self with his own thoughts—an insulation from the special Cosmic impulses being transmitted to him.

A person who because of an injury or illness has become unconscious cannot interpose his will to interfere with the treatments. Patently, he is then in a receptive state psychically because the objective mind is dormant. The psychic self of the individual may then be more easily approached through metaphysical means. In fact, in some instances, the unconscious patient may be a more responsive one than the conscious one who requests the help. In the latter instance, though a patient may ask for help, in his willingness to receive it and in his imagining what is required, he may inadvertently interfere with the technique. The

patient at times presumes what is expected of him, and resorts to practices which become obstacles to his being reached psychically.

The non-Rosicrucian who is to be treated by metaphysical means, even though he requests it, must be approached cautiously. If care is not used, the patient may become frightened through his ignorance of the methods employed and thereby prevent his own relief. In giving a general explanation of what is to be done, do not enter into complicated technical explanations with the non-Rosicrucian. Do not try to impress the patient with your part by making your efforts appear mysterious or omnipotent. First, remember, as it states in the Cathedral of the Soul brochure, what is being done is "through the divinity of your soul." It is not you, the individual, that is exerting the power. You are but Cosmically directing certain divine powers to stimulate the curative forces that are already within the being of the patient. Tell the individual that the method constitutes a directing of the divine forces toward him in such manner as to bring his being once again in harmony with them. Tell him that prayer as used in most religions is the individual's attempt to accomplish this in his own behalf. The treatment you are to give him employs the same principles but in a more specific manner. Since the divine creative power is to be used—and that is the only one that can be used—only benefit can accrue from a successful treatment. If the treatment is not successful, at least there is no detriment from it.

All of the above remarks refer principally to what the frater has called *indirect treatments*, or rather, *absent treatments*. Direct treatments, or as they are called *contact treatments*, employ in their technique the use of scientific methods requiring a knowledge of the human organism, and this method is explained in the Rosicrucian monographs. We shall anticipate the question as to which method is more effective, that is, the absent or the contact treatments. The answer is that it depends upon the one who is giving the treatments. With most Rosicrucians the *contact* treatments are more productive of results. This is only because the average member comprehends more easily the fuller technique of contact treatment and is thus better able to reach the cause

more quickly and effectively. If, however, the member will conscientiously apply the principles of the indirect or absent treatments, he will also be amazed at his accomplishments.

It is to be pointed out that absent treatments do not consist of a mere vague "holding a thought in mind." In fact, to hold it "in mind" would in no way help those who are in need of the power that you can direct. A thought in your mind does not help someone else if it just remains in your mind. We urgently plead with every member that he obtain a copy of the booklet, *The Art of Absent Healing*, from the Rosicrucian Supply Bureau. Its cost, postpaid, is a nominal amount—twenty-five cents. This is a condensed and convenient form of the more elaborate technique of absent treatment as given in the monographs. This brochure is available *only to members*. Keep it readily accessible in your home.—X

### Birth Control and Soul Development

Now a soror from Canada rises to address our Forum. She states: "With the persistence of the question of birth control, particularly in overcrowded countries like India and China, where there are many millions, if birth control is largely practiced (I am not questioning its wisdom), what will happen to the soul-personalities who are seeking evolvment through reincarnation? Will the face of the earth change once more? Will new races people the earth in order that evolution may proceed? Will the birth rate of our own race increase?—surely never in proportion to the rate of decrease that may well take place in such place as India. Is there a Cosmic law that would show all races what is the Cosmic will so that the race of man might not interfere even though attempting to lift itself up?"

At first blush, it would seem that contraception or birth control would eventually arrest all further evolvment of soul-personalities. One who had attained, we shall say, the second plane of unfoldment, might not, because of birth control, be afforded the medium of another physical body for further evolvment. In endeavoring to answer the soror's questions, we shall not enter into a consideration of the moral or Cosmic principles involved in the practice of contraception, the reason being that this subject was

extensively treated in this Forum recently. Let us presume that the practice is agreed upon and that it is not Cosmically wrong.

By the time that there could be a voluntary *universal acceptance* of birth control among the peoples of the world, there would, as well, be a universal higher unfoldment of the soul-personalities of these peoples. Those who advocate birth control as a *humanitarian measure* have a more profound consciousness of the needs of humanity—and this notwithstanding the exhortations of many religionists to the contrary. These persons sincerely believe that there is less evil in restraining birth than there is in overpopulating areas of the world with starving and underprivileged people. The argument that the correction of such conditions can come through improved economic, social, and political conditions without birth control, is not wholly sound. It is the congestion due to *overbirth* that makes for these deplorable states to a great extent. The intelligent advocates of birth control recommend that its practices not be followed where there are adequate means for raising a child to a higher status, spiritually and economically.

People who can intelligently and sympathetically discuss and propose these measures for the welfare of mankind have attained a high degree of spiritual unfoldment. If most of mankind would reach such a pinnacle of understanding, then patently there would not be need for so many cycles of rebirths or reincarnations. That in itself would, then, decrease the necessity for soul-personalities to have bodies in which to express themselves. Further, as stated, where the level of idealism of the mass of humanity ascends, there is a general improvement in human relations. Under such an ideal state and with more illumined minds, there would be a desire for children. Such persons would then want to rear families so as to further contribute to the advancement of man. In other words, the condition would readjust itself.

Certainly such a venture would not be a Cosmic violation and, therefore, would not incur Cosmic opposition. Those who object on the ground that this whole plan is an intervention of Cosmic order may, as well, say the same of all effort to prevent disease and human suffering, for the latter are natural also. Further, are not the attempts,



by such reasoning, to ease man's labors contrary to the Biblical injunction that man shall earn his daily bread by the sweat of his brow? Mystical principles and moral teachings take on a broader interpretation with the evolution of the human consciousness and the advancement of society. It is not that the principles lose their efficacy with time, but that demands of a more expansive society require them to be interpreted in the light of that society and its needs.

The Mosaic laws, the edicts of Moses, cannot, for example, be as literally applied to our times. Though their hygienic and moral content is still valid, different practices must be observed to express them. Consequently, in an advanced society of one or more centuries hence, where there would be an unselfish agreement on birth control, the soul-personalities to be embodied in the populace of the time would *begin* their cycle on a higher plane of consciousness. This would reduce the number of incarnations required of the individual. This itself would prevent any mass arresting of undeveloped soul-personalities.

Is spiritual attainment concomitant with economic security? Would a society that was more prosperous and educated have a greater number of spiritually enlightened people? Common experience has shown that wealth and ease of living are not necessarily synonymous with moral enlightenment. Poverty and the social conditions which accrue from it often foster crime. Congestion, filth, undernourishment, lack of privacy, all these contribute to social irregularities in which crime more easily breeds. Conversely, however, some of the greatest spiritual leaders were born in a humble environment. Further, other enlightened persons who sought to aid humanity have taken vows of poverty and have lived most frugally. In weighing the two extremes, however, against statistics, we can say that the elimination of poverty and the congestion of living makes for an environment freer from moral problems.

Overpopulation prevents adequate education because of the economic problems which it entails. Though education, in itself, does not constitute a spiritual awakening, it does afford the opportunity for that understanding of self that results in spiritual unfoldment. Education eliminates much of the

superstition, and consequent fears that follow, that are an obstacle to the expression of the higher aspects of self. One who, for example, fears, as a supernatural act, every natural phenomenon which he cannot comprehend, can never fully realize the impersonal harmony of the Cosmic. He believes himself constantly obliged to appease a will so that it may act in his behalf.

We can say that regulation of birth control, if inspired by humanitarian ends which have as their ideal the perfection of the individual, physically, mentally, and morally, will make for an advanced race of mankind. If it is motivated by reason of power or repression of society, it can only result in the degeneration of mankind.—X

### So Shall You Reap

When we refer to the Law of Karma, it must always be kept in mind that the word *law* applied to natural phenomena has a different meaning from that applied to man-made regulations. It would be advantageous in some ways if another term rather than the word *law* would be used. In modern society there are so many laws that a certain tolerance of them has developed in human thinking. We accept the fact that in every phase of life we are regulated, to an extent, by man-made laws. These laws, in a democracy, are made with the intent to benefit individuals. Disagreement upon this question is within the field of politics and has no place in our present discussion, but laws that function within the scope of what we generally call *natural*, or Cosmic laws, are fixed systems established outside our control.

Those who believe in a deity comparable to an absolute monarch consider that these laws are the personal command or regulation of this deity. On the other hand, those who accept a more pantheistic viewpoint toward God realize that, although the laws that function through the universe and through man have been set into existence by a higher force than those created upon the level of man's thinking, we nevertheless are dealing with purposeful forces which, when combined, carry to ultimate ends, even though human vision may not be sufficient to grasp these ends.

The undeniable fact resulting from these conclusions is that the law is effective re-

ardless of man's belief or sympathy toward the law. The seasons change whether man prefers summer or winter. The earth rotates, and man cannot hold back night nor prolong day. These are functions that are universal and established. The same laws apply to all the great transitional changes in individual human life. Birth and death, as well as the intermediary stage of growth, are regulated by laws, the nature of which man can understand only by the observation of their effects. Their full meaning and even the complete understanding of their operation, at least under present-day knowledge, is not completely comprehended. Whether or not we agree with certain laws of this universal and Cosmic nature has nothing whatsoever to do with their function. Deny the law of gravity but gravity still functions; deny the laws that produce growth but growth in all life will still be evident. Anyone who has seen a tree growing on a barren, rocky hillside will realize that even though its growth is stunted and deformed the force of life, which is the manifestation of this law of growth, is in evidence and continuing in spite of obstacles.

The Law of Karma is one of these Cosmic or universal laws. We do not understand it in all its implications. We understand Karma only as we understand the laws governing life, from the accumulation of the objective observation of the phenomena over a period of man's conscious thinking. Karma has been accepted for thousands of years by millions of people with various interpretations. It is evidenced not only in the life span of human beings, for also within certain physical laws governing cause and effect we see its parallel as affecting the physical world about us. Not everyone accepts the Law of Karma as being an absolute truth, but, again, the functioning of the law takes no consideration of its acceptance or rejection in the mind of any human being.

The interpretation of the Law of Karma by the Rosicrucian philosophy is not upheld by us to be an ultimate or final truth, but it is believed to possess elements of truth directing us toward a future complete understanding. This interpretation is based upon the observation and experience of many people. It has attained certain authority from those mystics who have shown every evidence of having had close and

harmonious relationships with God and the Cosmic scheme. It meets another qualification consistent with other Cosmic phenomena—that is, it is simple. The belief is that man creates his own life not only for the present but for the future, that man compensates for his errors, and benefits by right living.

In its simplest term, this law is logical. It not only seems to be one which originates with a just and infinite God, but one which is consistent with the highest powers of human logic. It is demonstrated in the lives of individuals; and even from childhood we are conscious of those inconveniences and benefits that have come to us in life as a result, or, we might say, as the effect of past thought and action. We refer to the glossary of the *Rosicrucian Manual*, which reads in part: "the sole purpose of compensation is to teach us a lesson, to make us realize the error and to evolve the understanding thereby. . . . Of this we can be sure, however: we will not suffer through any requirements of Karma and be unconscious of the fact that it is a Karmic debt we are paying." This concept places man in a category of being able to gain realization of the various phases of his life. Man has the capacity to reason, and, through reason, the analytical ability to arrive within the limits of his intelligence and experience to the why and wherefore of his being.

Exception is taken with this point of view by a frater who asks if this is not inconsistent with certain other principles of Rosicrucian philosophy in that we suffer even through our ignorance of the violation of universal or Cosmic laws. In other words, this frater raises the question: "If through ignorance we err, is it just that retribution should come?"

Highly involved in this question is the technical interpretation of justice. To repeat a well-worn illustration, if a child touches a hot stove, he will be burned. He will still be burned and have pain if in ignorance he does not understand that the stove is hot. Some might interpret this incident as being evidence of injustice. Why should a child, in ignorance, suffer pain, and a severe pain that we all associate with a burn of the flesh, when he cannot possibly be conscious of the results that will come about from his action? However, it is the duty of that child and those about him to

learn through that experience that heat can be painful. If that lesson were not learned, the child would probably never grow to adult years. He would be so protected from events that would lead to self-destruction that he would in all likelihood experience accidental death before even reaching the age of adolescence. Therefore, we can see that pain resulting even from an action in ignorance is a lesson to help that child become an adult. It is experience that teaches, even though the results of experience may not always be pleasant.

For some unexplainable reason, the human being is not usually prone to accept in full confidence the experience of others. Put up a sign "wet paint," and, in a few hours, nine or ten fingerprints will be found on the wet paint. The human being seems to delight in proving through his own experience what someone else has experienced. In other words, the painter knows the paint is wet, and through his experience makes that known to the world by means of a sign, but there are a lot of people still determined to prove by their own experience the validity of the sign.

This process goes on through life. We learn by means of what we experience. The child who burns his fingers learns, after the pain has subsided or even possibly while it is still existent, that to place a finger on a hot stove is not prudent. In other words, he learns, according to the Law of Karma, that suffering is the result of an incident performed either in full knowledge or in ignorance. He learns, too, that he can become conscious of what it was that was wrong to experience, and that he can increase his knowledge thereby, and compensate for the misery and inconvenience caused, by directing his life differently in the future.

One's point of view has a great deal to do with all this. If it were conceivable that the child would become furious and kick the stove or try to push it over, he would be gaining nothing from the lesson. However, if he learns to respect a heated object or flame, he has learned his lesson. If we go through periods of annoyance, or inconvenience and even suffering, and if we have a sufficiently open mind to direct our consciousness toward attunement with God and the Cosmic laws, we have the ability to gain to a degree some knowledge of why this experience is ours and what we can do in

the future to avoid a repetition of such experiences. Furthermore, an experience of this kind teaches the intelligent human being that if the law of compensation functions, it will function both ways. For those things we do that are beneficial to others—for our display of kindness, tolerance, of sympathy, for the efforts we put forth promoting the welfare of all human beings, for peace and good-will—we build for ourselves some periods in life that shall be, to a degree, satisfactory, and will offset, also to a degree, the compensation for those things which, in ignorance or in carelessness, we had performed in error.

Some of us are more stubborn than others. We are slower to see values where values lie. Here again we are here dealing with the same trait that causes a person to touch wet paint. We have to develop the ability to reason sympathetically with ourselves, to grasp at knowledge that is convincing and points toward the truth, and to make even the small glimpses we have the basis for future behavior.—A

### Should Rosicrucians Have Religious Beliefs?

A frater of England rises to address our Forum. He states: "May I submit the following problem for your kind comments: Rule Number 22 of the Rosicrucian Code of Life (*Rosicrucian Manual*) tells us, 'Give your support, moral or physical, to some church in your community, that it may have your help in carrying on the great work in its Light.' Further, in the *Rosicrucian Manual*, under the definition of 'belief,' we read: 'A mystic should have no beliefs, but should supplant them with knowledge or a frank admission that he does not know.' Now, to become a member of a church, it seems necessary to subscribe to a set of beliefs or doctrines. The principles expressed in the above two quotations seem to be in conflict with each other and I would be grateful if you could throw some light on this subject for me and indicate what attitude a Rosicrucian should take in regard to his church's doctrines."

First, it is necessary to distinguish between church dogmas, the varieties of doctrines of the different sects, and their general purpose. The doctrines represent levels of human consciousness or understanding. Re-

ligions are the consequence of personal interpretations of either traditional doctrines or inspired new spiritual concepts. The followers are those who, like water, gravitate to those levels of interpretation that appear more in accord with their own moral concepts and sensibilities. It is quite improbable that we shall ever experience a *universal* religion in the sense that its dogmas and doctrines will find agreement among all men. Such would require a mean of human intelligence, so that men would perceive and conceive the elements of their religion alike indefinitely.

The fundamental express purpose of the prominent contemporary religions is twofold: (a) to cultivate a theocracy, that is, to have men live and govern themselves in this life in accordance with Divine precept, and (b) to prepare men for the immortal Divine state. Generally, then, religion hopes to cultivate the moral will of the individual, and to have it become the motivating factor in his relations to other human beings. It must be admitted that there can be no more noble purpose for man than this. That the results, unfortunately, fall far short of this ideal can be mostly attributed to the *modus operandi* employed by the different sects. The human equation and what it adduces often changes these objectives. The differences in opinion, the intolerance of divergent views, the lust for political power and personal fame, frequently defeat the noble primary purpose of religion.

The question is, Should or should not churches be supported since they are not infallible? To the majority of the people, the church still constitutes a vehicle for the awakening and development of the moral and spiritual elements of man's nature. It remains the largest factor in society for accomplishing this end. Aside from the theological arguments to the contrary, there are vehicles other than the church which may carry some individuals farther in their spiritual ascent. Such individuals are exceptions, of course; they are the ones who in their personal unfoldment have gone quite beyond what the church affords. Before one can accept a dogma, it must have a ring of personal conviction—it must produce an inner response. The church, of course, advocates faith. The elements of faith, however, depend upon our intuitive acceptance of them. If our judgments, subjectively formed

as a result of our experiences and contemplation, reject the elements of faith, it does not become a part of our being. Faith, then, does not elicit that inspiration and devotion so necessary to the religious concept.

To compel persons to subscribe to a religious doctrine that does not engender this sympathetic and emotional bond constitutes for them a form of *persecution*. There are philosophical and mystical societies which become the haven for many thousands—yes, millions of persons—who cannot subscribe to any of the contemporary churches. The Rosicrucian Order is one of these societies. The members learn to enter the Silence of their own beings, there to invoke the presence of Divinity. Their own consciousness becomes to them a personal church. Their dogma is the moral convictions they form as a consequence of the theophanic experiences which they have. As mystics they become as spiritually motivated in their personal lives as do any orthodox sincere religionists.

What these thousands experience is *intimate*; it is wholly personal and, therefore, constitutes *knowledge* in contrast to mere belief. What they have received comes to them through the medium of their own beings. Thus they are not obliged to have faith which, in the psychological sense, means reliance upon the authority of someone or something extraneous to their own beings. In fact, the most devout religionist is one who has had a mystical experience. He has had personal revelations in accordance with the evolvement of his own soul-personality. These confirm the dogmas and his previous faith. In fact, the mystical experience is the converting of faith into knowledge.

There are numerous Rosicrucians, however, who are church attendants and members. Their reasons for so being are varied. In some instances, the particular clergyman is exceptionally enlightened. He is, in fact, a mystic. Though he is obliged by his office to couch his sermons in the terminology of the sect which he represents, yet his interpretations go beyond the mere dialectics of the church creed. His Rosicrucian attendants know of his mystical and liberal inclinations or they sense them from the content of his texts. I know of one member in particular who is a clergyman in one of the largest Episcopalian churches in Southwest United

States. His average congregation numbers many hundreds. Only a comparatively few of that number are actually Rosicrucians. He skilfully presents his sermons in such manner that those who are not Rosicrucians look upon him as a most enlightened individual. Even the bishop of his diocese is thrilled with the manner in which he has built up the congregation. The Rosicrucians present know the reason; they know he is a mystic. They know he speaks from intimate inner experiences.

Other Rosicrucians attend church because they feel the institution of the church is very much needed in our present society and should be encouraged. As said, the church, speaking collectively, has the greatest moral influence upon the greatest number of persons. If the church were to be suddenly suppressed, the masses of people would be left morally destitute. They would not know how to commune with self; they would not know how to enter the "Cathedral of the Soul."

If a Rosicrucian cannot conscientiously find the church whose doctrines will constitute knowledge to him instead of demanding blind faith, he should at least defend—and physically support—the church as an institution. First, this means to oppose all insidious efforts by any political or *religious* body to suppress any morally circumspect religion. Second, it means to help a church to exist by any service or any support which can occasionally be given for the welfare of those who need its influence. However, to attend a church in person when you cannot subscribe to its dogmas, when you find them objectionable to your inner sense of values is hypocritical. The Rosicrucian Order strenuously advises against such conduct.—X

### Dreams of the Blind

A frater, speaking before our Forum, says: "May I approach you with a question upon the subject of reincarnation? Observing that we accept the subjective mind as the storehouse, so to speak, of complete memory, it occurs to me that an almost objective proof of prior experiences could be found in the dreams of those who were born in and have lived in a state of total blindness.

"My theory is that should their dream experiences be of places and peoples seen while in a natural dream, they could only be

the result of prior memory carried over into their current incarnation. The so far very limited research that I have made into the subject—the dreams of the blind—has resulted in but vague replies. Indeed, it seems a matter of difficulty for those so afflicted to describe their dreams. This possibly may be induced by the questioning, as setting up some type of suspicion or wondering why the question has been asked. I would appreciate any information or comment that can be made available to me, or advice as to where I may find anything bearing upon the subject of the dreams of blind people."

Most dreams are random ideation. This consists of an involuntary association of ideas or the coming forth of impressions. The fact that most dreams lack coherence and appear illogical is evidence of this random flow of mental impressions. To use an analogy, such random impressions are like opening a closet door in which numerous objects have been stored. Instead of making a selection of the desired objects, one just pulls down the shelves and lets the articles fall out as they will. Not all dreams lack a rational order in their entirety, as we all know from our personal experiences. Some of them are amazingly realistic in their cogency. Such is due to the attraction that certain elements of the dream have for each other. This attraction results in an association that follows, or nearly so, the order in which the original impressions were received.

As we know, our experiences consist of ideas both simple and complex. The latter may be composed of such qualities as color, size, distance, as well as of certain other images. The complex idea, when realized, is perceived as a unity. For analogy, we see a man walking across an open field toward us. To the consciousness, to our state of realization, this is a single idea. Actually, upon analysis, we can subdivide it into a number of different ideas, as explained. If the experience has aroused our emotions sufficiently, or caused us to concentrate intently enough upon it, it will become definitely registered in memory. During a dream state, some single element of the previous composite experience may be aroused. As a result, every one of the associated elements will in all probability likewise recur so that the dream image corresponds to the original impressions received.

Again, however, a dream may consist partly of realism and partly of fantasy. Resorting again to the analogy above, we may dream of the man crossing the field toward us. He may appear just as we had actually seen him. Then, suddenly, he is surrounded by objects which were *not* actually seen and which would be quite incongruous. Such indicates that the elements of the complex idea have also activated other ideas in some way related to them in the mind, and which now enter the consciousness at random. During the waking state such random ideas would be rejected by the will because the reason would protest them as having no obvious relationship to the idea to be recalled from memory.

When we dream we recall *sensations*. The sensations are the result of impressions received through our peripheral senses. Even our cogitation, our reasoning, uses as its basis, impressions received through our objective sense faculties. *Ideas* are *sensations*. When an impression creates a sensation, as a condition of consciousness, it is realized and that realization is the idea. We cannot be conscious without sensations, and we cannot have ideas which are free of sensations. Even the *time* and *space* concepts are bound to our perceptions. We think that we *see* and *feel* space. We also conceive time which is but the changes and durations of our state of consciousness. We actually but *think* of time and space. We recollect notions of them caused by some previous experience we had of them. It is not that time and space are objective, but, rather, that objective experiences caused these notions to occur *subjectively*.

Now, what of the congenital blind? Can such persons dream? Most certainly! We know that not all the images of dreams are visual—some are olfactory, as the smelling of flowers or of disagreeable odors. There may be auditory images, as a voice, music, the barking of a dog, and an infinite number of sounds. Dreams also consist of the images of taste and feeling. The dreamer who is born blind combines his single impressions into the complex just as one does who can see; but, of course, without the visual images common to the normal person. For example, the blind person “sees” through his fingers, that is, he gains tactile sensations in this way—the feel of the object gained by touching it.

You may have seen a blind person run his fingers lightly over the face of a child or an adult; in this manner he forms a mental image of the person. This experience does not give the blind person the same state of consciousness of his experiences as it does to one who sees. His image consists rather of proportions, size, texture, as hard or soft, cold or warm, etc. All of his images, therefore, combine impressions of one or more of *only four* of the receptor senses. There is, of course, added to these, the subjective notion of time and space and the psychic impulses and those evaluations of experience as pain and pleasure.

In fact, the blind person may also “see” colors. Of course, these are not perceived externally. We can put pressure on the eyeballs causing a stimulus of the optic nerve so that geometric patterns of color slowly seem to spread across our vision. Those of us who are able to see identify these sensations as being *red, green, purple*, and other colors. The congenital blind are conscious of them in the same manner, but their understanding of the particular color would not correspond to our own. It is because they have never seen *red* externally, for example, and have never associated it with that name.

It is quite probable that these blind may identify the color they experience in the matter of pressure on the eyeballs with some other associated images. Perhaps, those color sensations may have in the past arisen concomitantly with some sensation of the sense of smell, taste, or feeling. For example, frequently persons who experience vertigo have, during such fainting spells, related sensations of color before their vision. The congenital blind person—after having a similar experience—would therefore associate with the color image the tactile or other sensations which he had when fainting. After all, the *names* which we give colors are merely arbitrarily associated with them. The blind may give them some other identity. “Red” could be called by any other name as long as it would convey the same idea.

Undoubtedly, it will be physically and psychologically possible to teach the congenital blind to have the same conception of color as one who sees; if, for example, we know how to induce in consciousness the sensation of the color *red*—then, when the same is realized by a blind person, he can

be told the name of the color he experiences. For instance, suppose one had no knowledge of what the word *pain* means. Then, for analogy, by pinching the person and inflicting a minor hurt, he could be informed that all experiences producing similar sensations constitute "pain." Experimentation by the use of the application of mild electrical impulses that would stimulate the optic nerve and produce specific color sensations might be the eventual mode of operation in teaching those born blind to know the names for the primary colors.

All psychic impressions are usually translated into objective experiences. They associate themselves with ideas of objective experience, or otherwise we could not comprehend them. The *teletype* is a very excellent analogy of how that functions. The teletype is a device for transmitting over telephone wires or by radio electrical impulses which activate a typewriter and cause it to write in the customary manner. Each letter of the alphabet has certain electrical impulses that correspond to it. These impulses, in themselves, mean nothing, but when they cause the letter "A" to be typed, and the letter "B" or "C," then they have common meaning to everyone. So it is with the psychic impulses. These impulses are of an extremely high vibratory rate and they are transformed into impulses which stimulate certain cortical neural areas in our brain, thus producing in our consciousness sensations with which we are familiar.

Now the foregoing does not mean that the psychic impressions always produce something that we have already experienced objectively. After all, to go back to our analogy, the electrical impulses of the teletype do not always produce a message that is already known, *but they always use* letters of the alphabet which *are known* to compose messages, no matter how new or strange. So, too, the psychic impressions will always use the qualities of our objective senses to form the experiences for us that come from within.

In the case of the congenital blind, they will naturally experience recollections from past incarnations as readily as will one who sees. Their sensations, however, will be interpreted only in terms of those which they have objectively experienced. They would lack visual content because objectively they would not have had visual ideas. These in-

carnation experiences would, however, have all the other qualities or sensations and they would be just as realistic to them as they are to those who see objectively.

As to where one may get further particular information concerning the content of the dreams of the congenital blind, and to confirm what has been said here, we suggest first that the frater write to the Braille Association. He should ask them what psychological research may have been done in connection with the congenital blind insofar as their dream experiences are concerned. It is quite probable, too, that some of the departments of psychology of some of the leading universities may have conducted experimentation along the lines discussed in this Forum.

Further, it opens a very excellent field of experimentation for those Rosicrucians who are research-minded. I am sure that each will be able to find some intelligent open-minded, congenitally blind person who would be very willing to collaborate.—X

### Did Egypt Preserve the Light?

A frater from Detroit, who is very much interested in the history and preservation of mysticism, says: "The Fama states that some of the brothers travelled to Egypt for mystical instruction. Had not the light of mysticism in Egypt dimmed prior to the period considered in the Fama? I have read that the Greeks preserved the mystical knowledge of Egypt and passed it on to the Moslems who, in turn, carried it to Spain. Was this the mystical knowledge that has been preserved for us and is it not conceivable that the brethren of the Fama could have gotten their enlightenment from the mystics of Spain?"

The answer to the frater's question is primarily to be found in the Fama itself and in the facts of history. The *Fama Fraternitatis* is one of a series of pamphlets issued by the Rosicrucian Brotherhood in the early part of the 17th century. It constituted, shall we say, a public announcement of the existence and avowed purposes of the Order. The issuing of that pamphlet and several others in the series by the Rosicrucians caused many persons—and even profane historians of the period—to conceive the event as the beginning of the Order of the Rosy Cross. Rather, the Rosicrucians were

taking advantage of printing, then a new medium, for the dissemination of information. It was the wide distribution of the pamphlet which printing made possible, while this was still a novelty, that caused considerable comment about the Rosicrucians.

The Fama Fraternitatis is described by at least four persons of the period who, it would seem, had one of the original copies in their possession. There was a polemic discussion as to just when the first edition was published, though the year is generally conceded to be 1614. It is reported that there was also a 1612 edition. Further, it is claimed by one that he read a copy of the Fama in 1610 in a small village in the Tyrol. The pamphlet or small booklet, it is stated, consisted of thirty-three pages and was published in Cassel, Germany. It is also affirmed that it was first issued in Latin. However, it was subsequently published in several languages. Further, other editions of it appeared in Frankfort-on-Main, Marburg, and in Holland.

There was bound with the Fama another tract entitled *Communis et Generalis Reformatio* (Universal Reformation). This tract has always puzzled scholars as it did not seem to have any particular relationship to the Fama Fraternitatis. Upon the good authority of Michael Maier, Grand Master of the Rosicrucian Order in Germany (1618), it is stated that the *Communis et Generalis Reformatio* was not a Rosicrucian manifesto. He relates that it was a work translated from the Italian and that it was "bound up with the Fama." It appears that this was a practice with booksellers: to bind together several tracts regardless of their relationship.

The story of the Fama concerns the mythical founder of the Rosy Cross and the circumstances under which the Order came into existence. Some current historians and even some little groups, styling themselves as Rosicrucian, believe that this mythical character, having the name of Christian Rosy Cross or C. R. C., actually originated the Order. The whole tale is allegorical and symbolical. No individual had the actual name of C. R. C. Rather, the tale refers to one of the members of the established Order who was a Christian of the Rosy Cross. It is true, however, that, if read literally, the account would seem to indicate that such

a person had originated the Rosicrucian movement. Other historical events, of course, show that the Order was known before the alleged time of Christian Rosy Cross or even the earlier period mentioned in the Fama itself.

The account relates how, after many vicissitudes, C. R. C. parted from one who began the journey with him, and travelled alone to the East. The eminent Rosicrucian, Thomas Vaughan, more generally known by his pseudonym, Eugenius Philalethes, relates, in his classical translation of the Fama, that C. R. C. "shipped himself over, and went to Damasco (Damasus), minding from thence to go to Jerusalem; but by reason of the feebleness of his body, he remained there, and by his skill in physics he obtained much favor with the Turks; in the meantime he became by chance acquainted with the Wise Men of Damasco in Arabia, and beheld what great wonders they wrought, and how nature was discovered unto them; hereby was that high and noble spirit of Brother C. R. so stirred up, that Jerusalem was not so much now in his mind as Damasco—"

It is related that C. R. C. was but sixteen years old when he arrived at Damascus! These Wise Men had never met him and yet, to the surprise of C. R. C., they called him by name upon his arrival. They caused him to stay and introduced him to many secrets. To further quote from Vaughan's translation of the Fama: "He learned there better the Arabian tongue; so that the year following he translated the *Book M* into good Latin which he afterwards brought with him. This is the place where he learned his physics, and his mathematics, whereof the world hath just cause to rejoice."

Of C. R. C.'s journey to Egypt, we are told: "After three years he . . . shipped himself over Sinus Arabicus into Egypt, where he remained not long, but only took better notice there of the plants and creatures." Afterward he sailed the Mediterranean Sea and arrived at Fez where the Wise Men had directed him. He found Fez a great center of learning to which men journeyed who sought further knowledge, "Yearly there came something to Light, whereby the Mathematica, Physic and Magic (for in those are they of Fez most skilful) were amended."

After two years' study of the secrets and mysteries (sciences and arts) in Fez, C. R. C. journeyed to Spain. He expected to be well



received because of his learning. When he left Fez, he took with him "many costly things into Spain." He had learned so much in his travels and personally had so profited by his knowledge that he hoped "the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sound and sure foundations." To his great disappointment, however, all his learning "was to them a laughing matter; and being a new thing unto them, they feared that their great name should be lessened, if they should now begin to learn and acknowledge their many errors."

We can thus see that the spread of the Rosicrucian teachings, in the early 17th century, encountered many of the same difficulties which members now experience in endeavoring to introduce the teachings of the Order. Many people are inclined to laugh at that which is different from their habitual beliefs, not even acknowledging the merit of what is offered. Still others will not admit the obvious errors of their thinking for fear that their personal integrity will be lessened. However, as do all Rosicrucians of today, C.R.C. kept up his campaign of interesting others in the wisdom of the Order. Eventually, according to the account, he "undertook, with some few adjoined with him . . ." to further expand the teachings.

The greater part of the wisdom which the particular frater, who was called C.R.C., received was not had by him in Egypt. By this time Egypt had passed the pinnacle of her great civilization. Though the traditions were not dead in Egypt, its wisdom had reached other people who were more capable, at that moment of history, of preserving and disseminating the Light. During the time of the Ptolemies in Egypt (367?-283 B.C.), Alexandria had become the world's greatest center of learning—in fact, one of the greatest of all time in the ancient world. At the *Alexandrian Museum*, as it was called, were great laboratories, classrooms, and an amazing library of over half a million volumes. Research was conducted in astronomy, mathematics, physics, medicine, geography, languages, philosophy and, of course, metaphysics. It was the first great institution of learning supported by the state. Such renowned teachers as Euclid lived there and had no financial responsibilities. They devoted their whole time to research and studies.

The mystery schools flourished in Alexandria as well. Ptolemy Philadelphus, the Pharaoh, commanded Manetho, the renowned Egyptian historian, to translate the old hieroglyphic Papyri manuscripts which even in that early time few could still read. Copies of these translations of the earlier mysteries were preserved in the archives of Alexandria. During the Hellenistic period, two centuries after the time of Alexander the Great, the profound philosophical works of the Greeks were introduced from Greece to Alexandria. In that ancient city, the great wisdom of the East and West began to merge in a systematic way—even as it does in our current Rosicrucian teachings.

Later, when the Arabian conquest began to sweep along the Mediterranean, the West had stupidly condemned the teachings of the East as un-Christian and, therefore, to be destroyed. It was then that these "un-Christian" Mohammedans began to preserve the great culture of the East. The Arabs even added to the sciences of mathematics, astronomy, and alchemy, the latter becoming chemistry and contributing greatly to medicine. The Arabs carried this learning with them into Spain. Liberal-minded Europeans who sought further knowledge became secret students of the erudite Arabs and the great Islamic mystics.

At the time of C.R.C., it was not any longer at Alexandria, but in Damascus and Fez, that the great Light was to be had. People in Spain were still hostile to the great learning of the East. They were jealous of a wisdom which surpassed that which they had, as it is related in the Fama. If one went to Spain to consult a mystic, it was, during this period, more than likely to be one of the great Moors. Slowly, however, as in the tale of the Fama, the Light was introduced throughout the West. The Roman Church opposed all such "pagan" heresy. Eventually, however, the Roman Church embraced some of the Aristotelian doctrines, especially those which appeared to strengthen its dogma so as to reconcile it with the growing rationalism.

It is suggested that Rosicrucians obtain a copy of Thomas Vaughan's complete translation of the *Fama Fraternitatis*. The whole story of the Fama, as contained in this manuscript, is very fascinating and instructive. It should be known by every Rosicrucian. It should be in every member's library. An

English version of the original by Vaughan, in mimeographed form, may be had for only fifty cents, or the equivalent in foreign money, postpaid from the Rosicrucian Supply Bureau, San Jose, California. When remitting, just ask for the Fama.—X

### Do Prayers Help the Deceased?

A soror again addressing our Forum asks: "Are the prayers of the living helpful to the loved ones who have passed through transition?"

This is a controversial subject. It is a delicate one because the question involves the doctrinal beliefs of some religious sects. If, however, we view this subject with an open mind, perhaps a somewhat different conception may be had than the usual one entertained. Without entering into an extensive analysis of the psychological content of prayer, we may say that it consists primarily of *petitions* to a supreme or divine being. These appeals or expressions are usually vocative, or the words may be just held in mind. However, it is obvious that every wish or desire does not constitute a prayer. In the usually accepted sense, a prayer is a communication between a mortal—or mortals—and that divine or supernatural power which they conceive to exist.

All prayers in their content are not petitions for direction, aid, or intervention on behalf of man, or of his interests. Some prayers are prayers of *confession*, like those that are inscribed on the walls of pyramids dating back to the time of the Old Kingdom of Egypt, approximately five thousand years ago. Still others are prayers of *rejoicing*, like those of the Psalms. The majority of prayers, however, are in the nature of petitions for intervention or aid. It is when man has exhausted his own resources—mental and physical—and those of society, that he seeks the help of powers which he conceives as transcending his own. It is then that men turn to their gods. Their prayer of intervention, a petition for aid, indicates that there is a consciousness of human limitation and weakness.

Prayers are frequently ineffectual because men often ask for that which they should not expect. They hope and expect that exceptions will be made of them. They wish that Cosmic laws and principles will be set aside for their own, and often selfish,

interests. It is only by knowing more of oneself and the world in which one lives, and the Cosmic laws which govern all manifestations, that men can pray properly—and effectively. Contrary to what religionists believe and are *taught*, all things are *not* possible with the Divine. Most certainly the Divine would not oppose Itself. If it did, then there would be no stability, no immutability upon which mortals could rely. Consequently, man should not couch his prayers in such manner that a reversal of Divine principles is required for their fulfillment.

When the soul-personality has passed through transition, what then occurs? The different hagiographies of the various sects are not in agreement on this point. Does the soul unite with the universal Divine mind, or Infinite soul? Or again, does it go to a purgatory, an intermediary state between the conceived heaven and hell where it writhes in torment for its sins until salvation is achieved? If one believes that the soul-personality is an extension of Divine intelligence that permeates the body, then, after death, or transition, it is freed from human bondage. It is one with the Cosmic realm. It is apart from material errors and weaknesses of the flesh. It is liberated from any influences which might restrict its state.

On such a lofty plane, in attunement with the exalted, universal consciousness, and under the aegis of the Divine, of *what need* is prayer to the soul-personality? Why would man need to ask that it be shown consideration? The soul-personality is in its own realm after transition. Nothing man could do could influence the existence of it while under such Divine guidance. Is it not presumptuous, from the mystical point of view, that after the final rites of transition man should suggest through prayer what guidance the soul should have? It is an implication that man's judgment reaches into and orders the Cosmic scheme of things. If the soul-personality is not to be entrusted to the Divine, of what avail would man's petitions to such an intelligent Being be?

Conversely, where one is taught to believe that the soul goes through severe punishment at the arbitrary will of a Divine Being after transition, then it may seem plausible that prayer should be offered as a plea for mercy. Such a view necessitates the anthropomorphic concept of God. It con-

fers upon Him all of the jealousies, discriminations, favoritism, and singular evaluations of human behavior, which are the foibles of man himself. It implies a duality for the nature of the deity and that the better side may be exhorted to dominance by the prayers of man.

A prayer at any time has beneficial results; even prayers that ask what would be divinely inconsistent can often be helpful to the one praying. We are reminded of the writings of the great mystic, Dionysius the Areopagite, in which he likens prayer to a "golden chain." He said that man believes that praying is like reaching overhead and pulling a rope, hand over hand, and that he is thus bringing the Divine down to him. Whereas, in fact, Dionysius tells us, he is thus actually lifting himself on high. Therefore, each prayer, sincerely uttered with a heart free of malice, brings man into attunement with the "God of his heart." It produces a mystical union with the spiritual consciousness within his own being.

The one who prays does not mystically better the existence of the soul-personality that has passed through transition; he does, however, heal his own grief for the departed. He receives such comfort, solace, and relief from the Light that enters his own consciousness that he then has the inner conviction that his prayer has been answered. If by praying, one experiences *Peace Profound*, what difference does it make by what means such was derived?—X

### Membership Travel Credentials

With reduced fares to Europe and many foreign lands, travel overseas is increasing. Travel on the continent of Europe and in Latin America is increasing, as well. One of the thrills of travel, to Rosicrucians, is the opportunity to visit a Lodge in one of the other Jurisdictions of AMORC, or Lodges of this Jurisdiction in foreign lands. Such a visit makes one realize that no matter how many thousands of miles one may be from home, one is always among friends. In these foreign lodges and chapters, you are greeted enthusiastically and there is always one or more who can speak your language and can make you feel at ease. You know that they have the same common ideals and love for culture, learning, and for spiritual attainment that you have. To

travel and not visit a Rosicrucian Lodge or Chapter in the countries through which you are passing is to miss an exceptional experience.

In the past, it has been the practice to accept just the usual membership credentials—the membership card—and, in addition, to subject the individual to certain examination before admitting him as a member. Some of the foreign jurisdictions are not as familiar as they might be with our membership credentials, and because they differ from their own, such differences sometimes create embarrassment. To avoid this situation it was decided that an *international* membership credential should be created which would be used by every traveling Rosicrucian of every Jurisdiction of the Order. Consequently, a Lodge or Chapter would immediately recognize it and accept it without question.

This credential is in the form of a membership "passport." Each foreign Jurisdiction will issue it to a member of its Jurisdiction in good standing, who is planning to travel; it would be validated for a certain length of time. These specially prepared credentials would cost one dollar and fifty cents, postpaid, or the equivalent in other money. It will be necessary, however, that the member, when remitting and requesting this traveling credential, also send in his letter a standard-sized *passport picture* of himself. Such a picture may be obtained from any passport photographer. Passport photographs are suggested, in addition to their identification value, because the traveler will have to obtain passport photographs anyway, and one extra print would cost but a few cents more.

This identification photograph, then, will be placed on the membership travel credential and will be certified by the respective officer of the Jurisdiction to which the member is attached. Other bona fide information will be entered in the credential that will show to what degree a member has attained, and other vital facts. It is requested that the member sign his name across the face of the passport picture.

If you are going to travel this spring or summer and want to visit Lodges or Chapters outside of your respective country, you will kindly do these things:

a. Obtain a standard-sized passport photograph of yourself. (No others are acceptable.)

b. Sign your name across the lower portion of the passport photograph.

c. Enclose the photograph and a remittance in the amount of \$1.50, or the equivalent in foreign money, to the Grand Secretary, and say: "Please send me a membership travel credential."

It is understood, of course, that this credential will only be issued if the member is in good standing. Good standing also means that one's dues have been paid to the date of the request.

The information on the folder will be in three languages: *English*, *Spanish*, and *French*, making it just that much more effective. The credentials will then be placed in the very beautiful identification folder which is of maroon leather finish and stamped in gold.



How many times do you consult the Directory of your *Rosicrucian Digest*? Perhaps you have noticed it but have never given it the attention you should have. Therein you will find not only the names of the majority of the Lodges and Chapters throughout the world, but also their addresses, or the name and address of the one with whom you may communicate for information about their Convocations and activities. Many members have missed the opportunity of participating in exceptional rituals and ceremonies in some city because they did not realize that there was a Rosicrucian body in that city. When you are about to travel, consult your *Rosicrucian Digest Directory* to find whether there is a Lodge or a Chapter along the route you are going.

If the Directory does not reveal the information as to the hour or day the Convocations are held, telephone, write a letter, or send a local telegram to the officer, or to the address given, for the information you need. Find out what special functions will occur while you are in that city. You will find that no more enjoyable evening could be spent than one at a foreign Lodge or Chapter, meeting these personalities of the Order.

—Attend the International Rosicrucian Convention in San Jose, California, *July 6-11*—Meet members from throughout the world!

—X

### Reality of Thought

A frater of England asks: "Have our ideas or thoughts of today an evolution before them; in other words, are they destined to become as real and tangible as any of the objects of the material world which we observe via our physical senses?"

"Thoughts can become things" has long been a principle of metaphysics. Just how this is meant and accomplished has been a discursive topic among the systems expounding it. Perhaps the most logical approach is the consideration, even sketchily, of the probable nature of reality. Certainly, it is essential to have a conception of reality before considering the relation of thought to it. Does reality constitute the infinite variety of objects which we perceive and which we think of as the particulars of our world? Upon further reflection we know that the objects of experience have no permanence and may change their appearance to us as we, in turn, change the relationship of our consciousness to them. The common deception of our receptor senses proves that many particulars of our world are unstable.

Is what we perceive, and which *seems* to persist, reality? In other words, may the whole of reality be divided into the classifications of our five senses? For a long time it was believed that the phenomenal world, the world outside of us, was an archetype of our ideas of it. This meant that there were actual things that corresponded to our mental images of them. Subsequent development of the sciences of physics and psychology have shown that, by varying the impressions registered upon our senses, our perception and conception of what we experience changes. Thus, we know that the sensations of our experiences are not counterparts of the world beyond us.

That there is something which acts upon our senses and which, though not a part of our personal being, has as much existence as we do, most philosophies agree. Again, we are confronted with the question, Which is the reality, the world of our experience or that which acts upon our consciousness? Must our thoughts correspond to externality? Suppose the world of phenomena is amorphous, that is, without any determinate nature. Then externality, in order to have any existence, must consist of the construct of our own thoughts. Reality would be the

reality of our experiences, of our own thought. We, in fact, would be the creators of the external world.

With these thoughts we return to the ideas of Kant, in part at least. He held that there was a noumenal world which was the real, but it is not the world which we ordinarily experience. The phenomenal world, or the one of our senses, is *conditioned*, that is, limited by the very limits of our own being. Consequently, we could never know reality just as it is. However, Kant held that there is a real part of ourselves and a real knowledge. There are fundamental categories of our being which are part of the whole unified nature of existence. These categories constitute *a priori* knowledge. It is the knowledge that "goes before" the experiences of our senses. Thus, for example, the categories of time, space, quality, and quantity cause what we experience to conform to them. The will, based upon our reason, is called by Kant the moral will and this moral side of our being is the *real self*.

According to Fichte, another German philosopher and idealist, there is an absolute self and intelligence which permeates the universe—that he held to be the real. This intelligence, of course, is part of nature and is the order of nature and it is also the individual self in man. Man's thoughts, then, of what is real about the world constitute the *forms* of nature. We need not according to this idea concern ourselves with the thing in itself. For what it is, is only what it appears to be in our minds.

This, then, would make whatever we think a reality. However, with most of us there is no personal satisfaction unless we can find in the phenomenal world, the one outside of us, something that corresponds to our thoughts. We cannot live entirely in the mental world. We do not, for example, want a flower to be wholly a concept. We want to experience as well, through sight, touch, and smell, those impressions that will give rise to the ideas of a flower existing outside of our minds. So we are obliged to construct, in the world outside ourselves, those conditions that will give rise to impressions corresponding to our thoughts. We want the world to appear at least to have as much reality as do our thoughts.

To create the world of reality we put ourselves in various relationships to it so

that its impressions may be registered upon our senses. These impressions eventually are in harmony with our thoughts and the world is as real, then, as we think. If I think of a book, that thought has a reality. But if I want it to appear as a reality *apart from myself*, I must then *act* to make it so. I so act as will cause those sensations and experiences which will have me perceive the form of a book with as much existence as my idea of it had. Actually, there is no such thing in the external world as a book. There are only a collection of impressions which cause us to have the idea of one. When we have the idea, we then mentally transfer it as a reality to the world of phenomena. Thus at all times our thoughts, our personal realization, are the real.

Man's inherent duty, his nature, requires *action*. Therefore, man must create. He must objectify what the real self *thinks*. He cannot rest content with any idea in itself. He must materialize it. He must collate phenomena so that it will cause him to seem to experience, outside himself, what otherwise is but a conception. If our thoughts are definite enough, have enough reality to the reason, they compel us to action. They evolve to a point in some future where, in part or whole, they become *to us* an external reality. We must be able to see the *synthetic* action of our minds. We must first reduce every idea (as told in our Rosicrucian studies) to any or all of its component parts. It is in this way that we seek in the phenomenal world those elements which, *when experienced*, become the creation of our thought.—X

### Growth Through Realization

It is a well-known fact that the main interest of the individual member of AMORC lies in his personal growth, or, as it is sometimes stated, psychic development. The questions about this subject are numerous for the simple reason that every individual who affiliates with the organization has a personal motive in mind. It is no disgrace to admit frankly that all of us have certain selfish aims in connection with anything we do. When we put forth effort for self-improvement, we, in turn, believe that it will improve our relationship to the circumstances which we meet in life as well, and we hope to improve the circumstances them-

selves. We are trying to do something that will make life better, happier, more livable, and, in the final analysis, more comprehensible.

The more selfish an individual is, the less concern he has with understanding, and the more concern he has with gaining something he thinks is of value. It is the purpose of the basic Rosicrucian philosophy to make the individual aware of his general place in the universal scheme, and through this broadening of his horizon or thoughts, to eliminate a degree of selfishness, by making each one see that the things to which he aspires are dependent upon growth on the part of others as well as that of ourselves. This foundation helps us to realize that if we are going to gain the things which we individually may wish, we need to be concerned with the general welfare of the rest of the human race.

In the material world, it is conceivable that one individual could possess all the material wealth of the world and the rest of the world have nothing. It might not be a very satisfactory existence—in fact, it would be filled with danger and a continual feeling of instability—but, technically, it is within the realm of theoretical possibility. If one is going to gain what is ordinarily referred to as higher values or psychic qualities, this materialistic outlook must be replaced with the realization that if an individual is to master himself and his environment, to gain complete happiness and intimate attunement with the Absolute or the Supreme Forces of the universe, he is not going to do it by any selfish, individualistic method or procedure.

It is not possible to attain complete development or Cosmic consciousness and ignore the rest of the world. A perfect state of existence, the Utopia of many philosophers, could come about only if everyone advanced to an equal degree of intelligence, understanding, tolerance, and true estimate of spiritual values. Psychic development is therefore, in the first place, primarily an individual thing, but it is dependent upon social conditions as well. The development of others contributes to our development, and we, in turn, contribute to the development of other individuals. This in no way relieves the individual member of this organization from the responsibility of taking care of, or looking out for, his own develop-

ment. The individual has a choice in this matter, and it is he alone who is responsible for initiating the process and carrying it through.

Help from others can be an inspiration and a guide, but it will not replace the technique and process of our own individual growth. The experiences of others can inspire and supplement our own experiences, but they do not replace the efforts that we must put forth toward our own personal development. The technique of gaining psychic insight or individual growth is contained in the Rosicrucian teachings. The monographs include fundamentally two things: the philosophy of Rosicrucianism, which serves as a background, and the instructions through the exercises that are provided, through which the individual can make this philosophy and these ideals applicable in practice to themselves. To go further into an explanation of techniques would constitute no more than a repetition of the principles and exercises presented in the monographs, particularly through the first nine degrees. We will therefore leave the development of technique to the monographs.

The process over and above the application or the gaining of individual techniques is more in the sphere of philosophy and psychology, and we can here consider some of those phases of individual development. Briefly and concisely, we might state that the process of psychic development is summarized in the three words that head these comments: growth through realization. Realization concerns itself with what we learn by experience and what the total content is of our knowledge. Anything that is unknown to us becomes a realization in our mind when it is explained. If you are looking for an object that you have misplaced and someone else tells you where it is, you have come to a realization in your own mind through another individual's experience of having previously seen the item for which you seek and who knows its location. The application of this knowledge, by going and looking in the same place, is your application of the realization that comes into your mind through the acquisition of knowledge.

This realization, insofar as it is applied to individual development and psychic growth, is what develops in our consciousness as a result of our study and application of the techniques as we learn them. We are

dealing, in this process, with the full capacity of the human mind. We are gaining through our objective consciousness all that is possible to take into consciousness through objective channels.

Through the exercising of the perceptive abilities of our physical senses, sight and hearing, as well as through application of the other senses, we experience sensations and these we convert into knowledge. We use our eyes to read what others have experienced, what their philosophy and ideals are. We use our ears to hear the experiences of others. And if we are of reasonable intelligence, we direct our senses toward the gaining of as much knowledge as is possible through these objective channels. Nevertheless, objective knowledge is, in a way, surface knowledge. It concerns itself mainly with those things that can classify themselves as part of our environment. The proper synthesis of this knowledge—the content of our mind that can develop and coordinate this knowledge—must come from within.

The subjective mind is related to the immaterial or so-called psychic world, just as the objective mind is related to the material or physical world. The subjective mind is our connection with life itself—it is an attribute of soul and has the capacity of translating, or, at least, inspiring us within our own consciousness with knowledge that is not obtainable in the immaterial or physical sense. Obviously, since man gives more of his attention to his objective processes, he is unaware, in his experience, of the abilities and potentialities of the subjective mind. It is through the techniques developed in the exercises and experiments that AMORC presents to us that we are able to improve the awareness of our subjective consciousness and the influence it can have upon the coordination of the ideas and facts which we assemble in objective consciousness. Development of both the objective and subjective faculties is therefore the first and most important of the processes that proceed to make possible psychic development and to produce growth through realization.

The thing with which the beginner, or the neophyte, is most concerned is time. For that reason, we seek to cause the neophyte to begin to think seriously upon the subject of time by introducing some of the philo-

sophical concepts and Rosicrucian interpretations of *time and space* into the earliest monographs he receives. In fact, these subjects are among the first principles presented. Man can easily make himself a slave to time, particularly in modern civilization. Habit and adjustment to the demands of our environment cause us to regulate a good many of our acts in terms of time. If we did not, we could not hold the job necessary to make a livelihood. We have to report to work, we have to catch trains, keep appointments, do many other things that are absolutely essential to our social and economic life. For this reason, time is emphasized in our objective consciousness.

We realize that there is nothing wrong with this except that it is not made plain to us in the ordinary course of events that time is just as much of passing material value as is any other material thing; that is, time is only concerned with physical and material values. Outside the material world, time has no value. The measurement of the length of the day is of no more importance to the Cosmic scheme or to God than is the foot, the rod, or the material to measure distance. They are conveniences, helping man to adapt himself to the physical world, and have no value outside the physical world.

We must therefore realize that in growth of personality, time must be forgotten. We are dealing in psychic development, as we have already stated, with the subjective mind, with immaterial values, with infinite concepts; in these categories, time does not exist because it only has value in association with material objects. It is therefore essential that we realize the artificiality of time, insofar as the infinite is concerned, for as we approach the infinite through psychic development, we recede from the dependence upon time outside the phases of our life that are directly related to physical things.

The student who can grasp these elementary processes, who can see beyond the necessary responsibilities and behavior of everyday life to a higher level of existence, to a higher concept of values, and can realize that his growth is toward an infinite rather than a finite end, will be able to grasp the importance of subjective development. He will minimize the importance of time in reaching the personal growth to which he wishes to attain.—A

# The Gateway To Understanding

## PERSONAL INSTRUCTION at the ROSE-CROIX UNIVERSITY

WAS your youth a disappointment? Did circumstances and necessity deprive you of completing your education? Have the years shown that regardless of your early training there are things you should have learned—facts that would make life more understandable and enjoyable now? Opportunity is not lost to you—it *knocks again* at the gates of the Rose-Croix University. Satisfy that longing to delve into the mysteries of science—to work in fully equipped laboratories. Sit in modern classrooms, participate in discussions concerning the great philosophical truths of the ages. Listen to competent Rosicrucian instructors—simply and fascinatingly answer those questions that have long puzzled and intrigued you.

### Fun and Facts

Go to school again—the Rosicrucian way. No previous college or university training required. Return home with reborn personal power and a confidence founded upon *useful knowledge*. Add one week to your usual two weeks' vacation and attend this summer's term of the Rose-Croix University. Good fellowship, splendid associations, and unforgettable experiences await you. Write today—*at once*—for free booklet of full particulars. Address Rose-Croix University, Rosicrucian Park, San Jose, California.

### Low Tuition

\$45.00

June 16 to July 5  
(THREE WEEKS)







# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

---

Vol. XXII

APRIL, 1952

No. 4

---

## Spring Song

Many pleasant valleys lie  
Open to the sunlit sky;

Many happy little hills  
Ripple, gay with daffodils.

I shall go with rake and hoe  
Where the silken flowers blow;

Beauty in my heart I'll keep—  
Like the shepherd with his sheep.

—V. Bruce Chilton

---

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## A CHANGING CONCEPT OF GOD

*Dear Fratres and Sorores:*

We have a distinct advantage as an organization in knowing the innermost religious views of some persons. Our expressed doctrines in our literature, our books, periodicals, and monographs, compel a response on the part of our readers. The teachings of the Rosicrucian Order inspire its members to confide in us their personal views with respect to God, divine law, and man's moral obligations. In letters, they relate conceptions that many did not have the courage to express in public—or even to members of their family who might not understand. They *know* that this confidence will never be misplaced. These members are hungry for some impartial response to their cherished ideas. They want to feel that they are right.

Likewise, nonmembers are often moved by our literature—challenged, if you will—to voice their opinions of our doctrines. There are those who take issue with us and request that we elaborate on our ideas. Again, there are others that appear even antagonistic merely because our thoughts are contrary to theirs. At least, in either instance, they are frank in their correspondence in expounding what they *think* and *believe*. One of the commonest reactions arises from a question that appears in our membership application which inquirers receive. The question is worded: "Do you affirm your belief in the existence of a Supreme Ruler, Divine Mind, or God?" Intelligent and well-written letters state that the inquirer is much interested in our literature, that it appeals to him, but he has refrained from applying for membership because he cannot answer the above quoted question. He may preface his remarks: "You may think me an atheist or an agnostic, but I cannot conscientiously say that I believe in the existence of a God."

We do not immediately reject such applications. We have learned that the majority of such inquirers are truly seeking for knowledge and spiritual guidance. The applicant is in disagreement with the traditional, religious terminology and its meaning. We write him asking for his reasons in not

replying to the question in the affirmative. His reply often discloses that as a child or as a youth he had been obliged to attend some orthodox Sunday school or church where orthodoxy was more paramount than spiritual principles. The definitions of God as expounded by the clergymen was exceedingly limited, almost primitive in its content. The God was made to appear as a personal, anthropomorphic being, with humanlike attributes. To the God were ascribed such qualities as vengeance, hate, envy, as well as those of love and compassion. The unfolding spiritual consciousness and the growing experiences of an intelligent young person made such a God incompatible with the spiritual ideal which he was slowly evolving. As the individual further matured and acquired a philosophy of life, it appeared to him unreasonable that a just God would function in the manner he had been taught. Further, there was too obviously a disparity between natural phenomena and the function and purpose ascribed to the anthropomorphic being which had been defined as God.

Such persons, and there are millions of them, believe that a divine or spiritual principle or power should transcend obvious human knowledge; it also should evoke admiration and love. The believer must not be obliged to expel the results of experience and to suppress realities so as to accept blindly a limited conception of God. Consequently, to these persons, the word *God* came to represent an obsolete term substituted by primitive minds, or those primitive in their thinking, for the powers of the universe and its spectrum of phenomena. Those who think this way do not necessarily regard themselves as being omniscient. They realize the limitations of human reasoning and understanding. They are fully aware that there are phenomena and an order, an intelligence and a state of reality, that go far beyond what man perceives and is able to direct. The word *God*, however, as they have come to know it, is incapable of making such a state explicable or acceptable to

them. It is their search for something representative of the omnipotence that brought them as inquirers to the threshold of the Rosicrucian Order.

The fact that the question in the application also states: "Do you affirm your belief in the existence of a Supreme Ruler, Divine Mind—" is not enough. In their opinion these other terms are but different names for the same limitations they have come to associate with the word *God*. After all, a "Supreme Ruler" might be construed as an exalted, personal being, as a mighty king—as implied in the Old Testament. Then again, "Divine Mind" might imply a mind having a wholly personal and humanlike content, its divinity being only in its authority. In other words, there is rebellion on the part of the individual against the conception of a personal deity. It becomes necessary in a personal reply to these inquirers to introduce another term which is acceptable to them, and to relate that term to the word *God*.

In corresponding with these persons, we state that the Rosicrucian Order does not attempt a definition of God, for we conceive God as an intimate experience. We may merely present the different ways in which God may be conceived. Whatever is in accordance with the individual's consciousness—objective and subjective—is God. This, to him, corresponds to an underlying supreme spiritual cause, transcending and yet permeating all physical existence. It matters not whether such emotional, intellectual image as you have is had by another. God must be *intimate*, not foreign, to the human personality. Such must be experienced to be known, to have a reality or truth of existence. Consequently, we say that if the inquirer finds the phrase "Infinite Intelligence" or "Universal Mind" acceptable to him, we then will understand that such is "God" to him. In the majority of these cases the inquirers have found these proposals of ours commensurate with their moral or spiritual consciousness.

All of this indicates that for those people of today who reflect, the older religious terminology is inadequate to express a spiritual consciousness without offending the wider scope of human knowledge. There are

many persons who actually labor under the false belief that they are atheists because they have rejected older theological terminology and beliefs. They have not as yet found that there is a progressive terminology that aids man to find God within the depth of his own understanding. This personal understanding is so beautifully expressed in the Rosicrucian term: God of My Heart. Literally it means, God of *one's understanding*, the God of one's spiritual as well as intellectual nature—in fact, the God of the various states of his consciousness.

The God of one's heart never becomes obsolete because it grows with the awakening and expanding consciousness of the individual. A God whose definition becomes too difficult for the human understanding and arouses no emotional response is to man a "lost God." A God that is an ideal lying within the inner vision of the individual and whose conception arouses a psychic response in the being of the believer is *real* to him. It is as real to him as anything else which he perceives. As he evolves in his spiritual illumination, so, too, does his God expand. He then realizes that his former conceptions of God were wrong only to the extent of the limitations of his previous understanding.

Many theological doctrines oblige the individual to adhere to a dogmatic conception even when the image that he has established is no longer intimate to him. As a result, not being able to experience the God within, the individual becomes "godless" because he has moved beyond the fixed idea transmitted to him. The very progressive churches and the really mystical clergymen stimulate the moral and spiritual elements of the individual. They allow the parishioner to establish his own pattern of ideas, his own images to represent the spiritual motivations of his own being.

Never try to define God for another! Give him, however, a groundwork upon which he can erect his own spiritual structure. This structure he must construct from the elements of his experiences, *intuitive* and *objective*.

Faternally,

RALPH M. LEWIS,

Imperator.

REMEMBER THE CONVENTION—July 6 to 11, 1952

### Analyzing Events

Correspondence from many members includes innumerable suggestions, numerous of which are not directly related to the Rosicrucian teachings. Therefore, we cannot always comment upon these various suggestions, and, of course, cannot answer questions specifically related to other fields of study and endeavor. Many Rosicrucians, however, ask for advice on how to fit themselves into the circumstances of environment, particularly when events surrounding their lives, either in their immediate community or on a world-wide scale, are constantly being impressed upon them.

We are, as individuals, affected by the trend of events. World-shaking events affect us directly in our habits. That is, our habits are interrupted either through the additional money that is taken from our living in taxes, or by the regulations that may in some way interfere with the material things which we have come to accept as everyday necessities, or at least things that we would prefer to have about us every day.

It is not always easy to answer an individual as to how he should react to existent conditions, because conditions themselves are only indirectly related to the individual's reactions. A letter reached me at the beginning of the New Year that brings this fact very directly to consciousness. It said, in part:

"Whenever I am discouraged about world affairs, I think how my Grandparents might have suffered had there been a dozen commentators and news reporters giving them hourly reports on the Battle of Gettysburg. Up-to-the-minute news can be discouraging news. Today, you and I are swept along from news report to news report without time for reflection. Radio, television, and the airplane have given us front seats from which to observe the events of the world. They have put our potential enemies figuratively across the street instead of around the world, and with nearness one loses perspective."

How true it is that perspective depends upon reflection and analysis; and reflection and analysis, in turn, depend upon point of view. During World War II, many women whose husbands were in military service, as well as parents whose sons and daughters served in various branches of the Armed

Services, almost became nervous wrecks trying to follow news events and relating those news events to their loved ones. A prominent psychologist advised a wife of an Army Officer to select one good news broadcast each day at the same time, and listen to it once every twenty-four hours. When this advice was followed, much of the nervous tension left this individual. Obviously, when an individual is personally concerned with any series of events, he is anxious that those events be known to him. It seemed a natural thing for many who had members of their families in military service to listen to the radio all day, to read every news report. The utter confusion that resulted in the mind of these individuals was enough to cause the most stoical person to have a nervous breakdown.

With all the advantages that have come with the improvement of communication and transportation, there has come the added responsibility of the exercise of reason and judgment. This does not mean that news is always distorted or that the report of one news service is right while another one is wrong. It simply means that analysis and judgment cannot be exercised while listening constantly to a reiteration of actual reports of events taking place, or someone else's interpretation of the events actually in existence at the moment. Commentators have come into our system of news reporting and analysis to the point where we can confirm almost any fundamental political or philosophical belief that we wish by choosing the commentator with whom we agree. Many of these men are capable, but many are possibly not better able to interpret current events than you or I.

History has shown us that the true meaning of events is seldom known within the lifetime of the individual who experiences them. It is certain that no one living in the late seventeenth and the early eighteenth centuries could have grasped the fact that democracy was replacing monarchy. The democratic tendencies were radical and the monarchists were the conservatives, but a change was taking place. We can look back now and see that in spite of the support of monarchy, its day had passed and democracy was becoming prevalent. Nothing could have changed it; that is, no human interpretation or effort could have changed this tendency. Generally speaking, the world has

profited by the change, and no doubt a change is going on also today. We hope it will result in a better world, but what it will be we can only glimpse in the interpretation of current events. We cannot see ultimate ends.

This interpretation of current events may seem to make the situation more complicated rather than to explain it. Someone may say that if we cannot depend upon news reporting and commentaries—and even if we could we cannot interpret correctly the trend of events—then what is the use of paying attention to any of it? There have always been people who were escapist, who tired of trying to interpret the situation about them. One hundred or more years ago they could simply migrate somewhere else and get out of the confusion that gave them the trouble. Today it is not as easy. Man cannot physically go to lands or places that will release him from the responsibilities of world-wide conditions. The technological process of this century has made man find himself in an environment that has expanded even more than his scope of thought, and here, of course, is the fundamental problem. Man has advanced, technologically speaking. He has vastly increased his material horizon, he has new means of transportation and communication, but he has not realized that in achieving these things he has also limited the material horizon and has not cultivated the growth of his mental horizons.

Man today can be a pioneer, just as were those pioneers a hundred years ago who moved from the Eastern Coast to the Middle West of the United States and then to the yet undeveloped and unsettled Pacific Coast. He cannot find a new land, he cannot move physically, but the frontiers of the mind are relatively unexplored. Regardless of what may be the trend of events and the ultimate outcome, whether man reaches a more satisfactory life and a happier one depends upon how much he will use his own innate qualities and abilities to fit himself into the situation of the present.

The frontiers of the mind have hardly been touched. Their potentialities have only within the past ten or fifteen years been seriously considered in academic circles. The field of telepathy, clairvoyance, intuition, consists of subjects still looked upon by some as superstitions. Yet man has biologically and psychologically pretty well ex-

plored himself. The development of hygiene, medicine, and other forms of therapeutics is beginning to show its effect in generally better health and a longer span of life. Therefore, there is left only the development of those abilities which are not limited by the biologic organism, but which fall into the realm of thought, reason, and emotion, and into the psychic qualities which are hitherto practically unexplored. These offer the chance for realizations that have not yet been more than simple ideas occasionally toyed with in science-fiction.

If the universe is purposeful, if man is ordained by a Higher Force to be the highest form of creation—in other words, if it is the purpose implied by all religions, by teleological philosophy—then man can grow and he can meet the problems of an ever-changing material, biological, and political environment by his own inner strength and potentialities. If we direct our consciousness and effort in that direction, we are, as individuals, taking some part in this process. We are raising hope for our own individual future, as well as the hope for a better civilization for the human race. The scope before us is unlimited. Only man in his own limitations, and when motivated by greed and selfishness, is limiting the frontiers of the future.—A

### Why Reincarnation Interests Us

It has been said before, and it may be repeated again, that if articles about reincarnation were written in answer to every question that comes to us on the subject, *The Rosicrucian Forum* would be devoted almost exclusively to this subject. It is interesting that similar questions occur at various points in our teachings. Each week as new members complete the study of certain monographs where the subject of reincarnation is mentioned, questions that were asked by other members at the same point last month, last year, or ten years ago, are repeated. Our Correspondence Department of course refers these members to available issues of *The Rosicrucian Forum* where the subjects have been discussed.

At the same time, contrary to the statement that there is nothing new under the sun, there do seem to be new questions or new points of view expressed by students advancing through these studies. These comments on reincarnation are going to be dif-

ferent. We are not going to discuss anything concerning the philosophy or the function of reincarnation, but simply try to analyze some of the reasons why reincarnation interests people. Many who inquire of this organization concerning its work and its membership privileges indicate interest in reincarnation before they are familiar with the fact that the subject is given consideration in the Rosicrucian teachings. Most people are fascinated by the subject when it is presented to them, even though they have never heard of it before, or at least they were completely unfamiliar with more than a general definition of the word. To attempt to state specifically why the subject interests so many people is very difficult because to answer that question would be to give a solution to practically all the mysteries of life.

Almost all human beings, in the privacy of their own thinking, are interested in the phenomena of life as a whole. Birth and death fascinate the human race. Speculation, religious interpretations, and social taboos have grown out of the phenomenon of birth and the related physical functions of the human being, and, as far as that is concerned, all the phases of life that are related to the process of procreation. Founded upon the phenomenon of birth and its mysteries are our customs, social practices, the foundation of the family, the traditions relating to courtship, marriage, and in fact, our whole social structure more or less.

Death has an almost equal fascination. The most primitive tribes of people about whom we know anything had interesting practices, many of them highly superstitious, related to the mysteries of birth and death. Religion depends a great deal for its foundation upon the appeal of its mysteries to the human being. Birth and death are more emphasized in most great religions than are the processes of growth, that are intermediary.

Whatever system, theory, or even superstition that attempts to explain these mysteries may be advanced by man, will create interest on the part of other men. Reincarnation, in the complete concept of its theory, is one of the explanations. It is an explanation that finds certain satisfaction in the emotional life of man, and, at the same time, meets the criterion of logical reasoning. Man believes in, or hopes for, a personal immortality. He generally believes

that one life span on this earth is limited in both scope and potentialities. The idea of man's continued existence after this life and the possibilities of other lives that can complete unfinished projects here, and possibly provide greater opportunities for expression, satisfactorily answer in his mind the question of immortality from the standpoint of his reasoning.

The interest and fascination of the subject of reincarnation is found primarily in the reaction of the human being to the new scope of living that opens before the individual. Each person who has ever lived has realized more or less the physical and mental limitations that have been contributory in difficult and unsatisfactory periods of life. There is little hope for an individual if he cannot look forward to the possibilities of a broader horizon, insofar as his mental and physical possibilities may be concerned. It is in the theory of reincarnation that this broader horizon is found. In fact, the horizon of the individual is expanded innumerable times; it becomes infinite. With this wider vision of possibilities, new hope is inspired and life becomes more steady and serene, leading to peace of mind, which is the result, not of final achievement at this moment, but of the promise of achievements that may be attained and possibilities that may be developed.

This hope and increase of vision is an important factor in the formulation of an individual's philosophy. It gives reason to the support of the hope of another chance, another life, and the ever-present awareness that this life can be a better one. Such a theory fortifies the feelings that accompany hope and gives man the impetus toward new endeavor and better living. However, not all that is found encouraging in the subject matter of reincarnation applies itself to the future. The acceptance of the theory is a strong force in the building of character, because as we consider the possibilities of the future, our character of the present improves, and with the growth of character, our habits and living standards also are bettered. Those who accept reincarnation never forget that they are building for themselves a Karma that can bring benefits through the process of reacting with the favorable circumstances for more growth, more understanding, and a greater ability of adaptation to the de-

mands of life.

There are probably many other reasons why the subject may interest us, but these sum up the reaction of the average individual to the possibilities that lie ahead in the future, not limited in time but limited only in our ability, conscientious desire, and sincere effort to use our potentialities and God-given faculties to the best of our physical limitations.—A

### Autocratic Rule of A.M.O.R.C.

About five years ago a soror asked our Forum: "What is the reason for the autocratic rule of A.M.O.R.C.?" Since this question, worded in various ways, reappears rather frequently, we think it appropriate that we give the same answer that was given originally because the same information still applies.

In America and in the democracies today, the word *autocratic* has acquired a certain obnoxious characteristic. It is reminiscent of absolute dictatorship, where all power is centered in one individual. Such an individual establishes, as well, his rules of guidance, his own ideas for them and an arbitrary procedure for the application of his power. Frequently, such amounts to despotism.

The autocratic power of A.M.O.R.C. is centered in the Emperor, as the Supreme authority of the Order. We find, for example, in Article II, Section 6b, of the Constitution and Statutes of the Grand Lodge, which, for the sake of brevity, we quote only in part: "Doctrinal-ritualistic matters of the Order of AMORC in North and South America (including the Hierarchal authority for the Order and all Esoteric Power) rest in the hands of the Emperor. . . ." In the Constitution of the Supreme Grand Lodge, Article IV, Section 1, it is stated: "The Doctrinal-Ritualistic Department shall embrace all powers in the entire field of lessons and instructions, and all research and editing in connection therewith. Also the entire field of rituals and doctrines. It shall be vested in and exercised by the Emperor exclusively. His authority in this field shall be limited only by the Ancient Landmarks of this Order as recognized by the International Council of this Order."

Why the Emperor is given such authority is set forth in Section 35, Article XIII of the Grand Lodge Constitution, from which

we quote excerpts. The whole of these sections may, of course, be read by any member who refers to his copy of the Constitution. "That the Emperor and the Supreme officers and members of the Board of Directors of the Supreme Grand Lodge constitute the inner congregation of the AMORC of North and South America in accordance with the ancient landmarks of the Order in other lands, and other periods of time . . . and shall constitute a separate legal group directing, controlling, conserving and maintaining the perpetuity of the Rosicrucian traditions and landmarks, teachings and principles in the jurisdiction of North and South America . . . and retaining its powers and authorities exclusively as an incorporated body having no *general* membership, and responsible only to the State in accordance with its articles of incorporation and to the constitution, by-laws, rules and regulations which it has adopted, proclaimed, made public, and holds sacred as its exclusive guide and perpetual obligation."

From the foregoing it must be apparent to any intelligent person that the autocratic authority of the Emperor has certain *limitations*. He may transmit authority, direct and control functions of the Order, but *within established boundaries*. Note that the Emperor has a body, the Board of Directors of the Supreme Grand Lodge, which functions with him in his deliberations. Further note that the Emperor and this Board act in "accordance with Ancient Landmarks of the Order." And further note that it is their duty not only to direct and control, but also there is incumbent upon them the duty of "conserving and maintaining the perpetuity of the Rosicrucian teachings and landmarks." It is also important to note that the Board, which includes the Emperor as president, is responsible "to the State in accordance with its articles of incorporation and its constitution, by-laws, rules and regulations which it (AMORC) has adopted, proclaimed, etc. . . ." The Supreme Grand Lodge, as an incorporated body under the laws of the State of California, is bound by such law. It must, for example, function as a nonprofit corporation, furthering the interests of the Order as set out in its constitution and bylaws.

Thus we find that the Emperor's proclamations must always come within the scope of furthering the whole interests of the Order and that there can be no arbitrary pro-

nouncements contrary to the fundamental traditions or which are detrimental to the interests of AMORC as a whole. That such directives of the Supreme Grand Lodge and the Emperor must so serve the Order is clearly set forth in Article III, Section 7c of the Constitution and Statutes of the Grand Lodge, which says in part: "The administrative matters of the Order of AMORC of North and South America affecting this Grand Lodge or the general membership, shall be directed by the Board of Directors of the Supreme Grand Lodge, in accordance with such rules and regulations as the Legislative and Judicial branches may from time to time adopt in keeping with the *spirit* and *purpose* of the landmarks and ideals of the Rosicrucian Fraternity."

Can there be a misuse of such authority? To be frank, can the properties of the Order, its monies, real estate, or chattels be utilized by its Emperor and members of the Board of Directors personally? Article VI, Section 2 of the Constitution of the Supreme Grand Lodge provides: "There shall be no capital stock and its revenues, money and property, real or personal, shall not inure to the benefit of any private individual." Section 3 of the same Article proclaims: "All its funds and property shall be held and devoted toward the extension of its objects."

However, let us go a little farther. All these conditions are sufficient, as rules and regulations, but are they observed? Is there any safeguard to determine if they are being enforced? What prevents Supreme officers from actually diverting funds to their personal use? You will observe from the quotation above that the Supreme Grand Lodge is a legally incorporated body under the laws of the State of California. It declares itself to be a *nonprofit corporation*; as such, all monies over and beyond its current operating expenses must be used *exclusively* for the express purposes of the Order. Such funds cannot inure to the personal gain of any individual, either as dividends, gratuities, emoluments, or the like. As a nonprofit corporation, AMORC does not pay income tax, federal or state. Consequently, it is subject to rigid periodical audits of its books and accounts by both federal and state authorities. Such experts would immediately ascertain if the officers of AMORC were in violation of their stewardship and trust. Suffice it to say that the enemies of AMORC

who, at different times, have filed vicious charges against the Order and its officers, have really done it a favor. These charges have compelled extra audits to be made by government authorities. Such audits only further substantiate the rigid observance by the Supreme Grand Lodge of its responsibilities.

Additional safeguards have been established by requiring all employees, who personally handle funds of the Order, to be under a fidelity bond to the credit of AMORC. Sections 13, 28, 69, and 74 of the Statutes of the Grand Lodge set forth such bond requirements of both officers and employees. The Supreme Secretary, for example, is under a \$50,000 fidelity bond. All checks in amounts over \$3,000 must be countersigned by two officers.

The accounts of the Order, its books, and so forth, are audited annually by a *certified public accountant* who is not a member of AMORC but is a member of a well-known accounting concern. These audits are on file at the Grand Lodge and may be inspected by any member at any time. At each Convention a voluntarily formed committee of members, not only from the United States but foreign countries as well, makes a thorough examination into the administrative affairs of the Order. Frequently, members of this committee are themselves accountants. They are neither directed nor instructed in their investigation by the Supreme or Grand Lodge officers. They prepare a written report of their findings which each signs, and then the report is notarized and read to the entire Convention from the assembly floor.

The final paragraph by the 1947 Convention Administrative Committee reads:

"Frater Newman of the sub-committee emphasizes the efficiency and businesslike management and honesty of the staff administration in comparison to other corporations. He establishes his contention by observing that books are audited regularly by a C.P.A. . . . and also the regular inspection of nonprofit corporations by the Bureau of Internal Revenue."

Each member is thus assured that the Order, though under autocratic direction in accordance with tradition, must conform to the purposes for which it exists. The Constitution of the Grand Lodge provides for all



members to vote upon resolutions at the annual Grand Lodge Conventions, such being expressions of will of the membership and constituting suggestions to the Supreme Grand Lodge.

It is often asked why we do not publish annually the same certified financial reports which members are at liberty to inspect at the Grand Lodge, not only at Convention time, but at other times. We are *not* a wealthy organization in comparison to many international fraternal orders. Because our progressive attitude, our fight against intolerance and bigotry and the furtherance of our principles, always has and, unfortunately, always will make enemies of those who oppose our idealism, it is advisable to take precautions to prevent information about our financial resources to come into possession of such individuals. However, each member, I repeat, who wishes to know these facts, if he cannot visit the Grand Lodge in person, may delegate any other member in good standing to peruse such reports for him.

Though members of the Grand Lodge are not affiliated with the Supreme Grand Lodge, this latter body will gladly permit any active member to have an audit made of its books, the only provision being that the audit must be made by a *certified public accountant*, recognized by the State of California. Further, such an audit, to do justice to the AMORC, must be thorough and not superficial in any sense.—X

### The Best Time

In our book *Self Mastery and Fate With the Cycles of Life*, the late Emperor set forth a system for the utilization of all periods of man's existence. However, we were forced to state in the preface of this book that the information contained therein was to be worked out by the individual reader. In spite of that fact, many individuals write us asking for further information about certain points in the book, or for our interpretation of their analysis. We cannot enter into correspondence on this book, the first reason being that it would be too expensive, unless we charged an exorbitant price for the book itself, and the second, that any commentary in addition to the book would simply be an interpretation of an interpretation. For example, if an individual interprets a

part of the book in a certain way and wishes us to comment upon his interpretation, we are merely adding another opinion, whereas test and analysis of the book's instructions by the individual will prove the validity and effectiveness of the use of the principles presented.

Our comments here are to point out that what may be in accordance with the various cycles analyzed in this book as the best time to do anything, must still be considered as a relative matter by the individual reader. This does not in any way question the validity of the advice and the book's instructions, but it does make us realize that all time is artificial and the most complete knowledge possible on the part of man of Cosmic influence can be only partially interpreted in terms of time.

The system outlined in *Self Mastery and Fate With the Cycles of Life* is not arbitrary and absolutely binding. The cycles in their effectiveness do not rob man of his individuality nor do they permit him to forsake individual initiative and effort. A good illustration of this has probably been used many times, but it is still the best to illustrate this point of view: One can row a boat across the stream, against the stream, or with the stream. We all know that rowing with the stream would take the least physical effort. In such a case, one is utilizing forces already in existence; that is, the force of the stream is being used in addition to the human force. The same thing is true in regard to the various daily periods in the book, *Self Mastery and Fate*. If we can use a period that is conducive to the success of the thing which we plan, it is to our advantage to do so.

In the reality of existence, there are times when we cannot get to where we want to go by rowing downstream. In other words, there are circumstances in life that literally force us to cross the stream, or even to go against the current. The same fact applies to the cycles of life. There are occasions, because of poor planning, mistakes or errors, either intentional or through ignorance, that we are faced with situations causing us to have to do a thing at a time when it may not be ideal. Such a circumstance does not mean that we are doomed to failure from the beginning. This is an important fact which the student of *Self Mastery and Fate* must realize.

Man is not doomed to any fate if he exerts proper intelligence and reason. It is more difficult to row a boat upstream than to row it downstream, but an objective can be obtained in either case. If the place to which we have to go is up a stream, we will have to put forth the effort and go in that direction. If we have to do something at a time that is not ideally conducive to the thing we have to do, it is going to be more difficult, and we are going to find circumstances that are not going to be easy to surmount in order to accomplish our task. However, when an individual says that he cannot or will not do a necessary act simply because it is the wrong period or the wrong time for him to act, that individual is simply lazy. No human effort is doomed to failure because of the time the event is begun. On the other hand, it is more sure of success if the factors of experience, reason, and timing are or can be taken into consideration. This whole argument summarizes itself in the fact that time should be man's servant and not his master.

As has frequently been repeated in these pages and in our monographs, time is a man-made thing. Time is no different, or rather, the units of time are no different than the units for measuring linear space. Man has devised feet, yards, rods, inches, meters, and other convenient methods of measurement; and he has devised seconds, minutes, hours, weeks, months, and years, and so forth, in the same way as units of the measurement of time. That none of these systems are perfect is evidence that they are man-made, and when they are man-made they are subject to man's limitations. True values lie within man and not in his interpretation of events. Events go on continuously—they are concurrent. We become conscious of those that affect our lives, but they all have their existence in time. While we are trying to utilize the time of our conscious existence to fit in most cooperatively and harmoniously with these events, they are contemporary with our own lives. If we fit into the events in our environment we are in a better position to work harmoniously with them. If we do not, we are misfits, and as a result, we will socially, economically, and even spiritually, lack something in our total being and growth. However, if man can keep in sight the fact that any value which is limited by time is

transitory, he will be able to keep in mind, at the same time, that all values which endure regardless of time are infinite, and therefore, exist independently of man and his plans, and are a part of the eternal values of the Cosmic.

It is within this sphere that man should attempt to find ultimate value. His attention should be directed, at least part of the time, toward the understanding of those things which endure regardless of the transitory nature of the physical world. He will then not be a slave of time because he will realize that time is only incidental—that his real purpose and achievements lie outside the limitations of time. He will realize, further, that the nature of the Cosmic is a vibratory force infusing all the universe, and wherever he can, he will utilize these forces in accordance, for example, with the method outlined in *Self Mastery and Fate*; he will further realize that the potentialities of his own being are not limited by the existence of these cycles.

Emerson once said something to the effect that this time, like all times, is a good time if we know what to do with it. In the over-all history of man, there have not been any bad times. True, there have been times of difficulty, economically or otherwise, but if we look back in retrospect to events in our own lives we can see how we could have used time more to our advantage. Therefore, if man will advance his thoughts and his contemplations of true value, make his aim higher than anything limited by time or any other material limitation, he will direct himself toward greater achievements, greater purposes, and be more free to utilize the present moments to their best advantage rather than having to live to regret the past.—A

### Are Men Born Good?

A frater in Canada arises to address our Forum. He says: "In one of our monographs there is given an analysis of certain mystical principles which are contained in the Book of Genesis. In fact, there is reference to the divine creation of man. It says: 'He created man good and pure, capable of choosing between good and evil.' This implies that God desired man to choose between good and evil. But in the Christian Bible, Chapter Two, Verse 17, of Genesis, it

is also stated: 'But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.' Herein lies an inconsistency. Can we reconcile these two views in our Forum?"

A reconciliation of the divergent expressions in the Christian Bible is quite impossible. Often principles are diametrically opposed, as every authority of exegetics knows. With respect to the last quotation by the frater, this would have it appear that death is a punishment to be feared. Conversely, however, we find in Job 3:17: "There the wicked cease *from* troubling; and there the weary be at rest." So, we shall confine ourselves only to a consideration of whether man was born good and whether he shall acquire knowledge by which he shall have an awareness of evil.

In the Cosmic, in the whole of divine being, there is neither good nor evil, as men call them. The content of good as defined in our man-made moral codes is a consequence of man's psychological adjustment to his environment, his society, his religious precepts, and his personal philosophy. There are acts, the results of which are offensive to our traditional tastes and conventions. We are accustomed to designate these as "evil." There are other acts which are severely disturbing to our psychic selves, to our intuitive sense of right values. These, too, would be designated as wrong and evil. Thus, the self, the objective and subjective aspects of it, determine the standards by which we conceive good. There is no innate universal code of good which is had by all mankind. This is most easily determined by an examination of the accepted codes of living of peoples of different nations. What one people will execrate, another will accept without offense to their social or spiritual dignity.

The fact that in every society there are certain proscriptions, or taboos, which are similar, is still no proof that man has actually been imbued with a standard of goodness in terms of "do's" and "don'ts." By experience, born out of their social relationships, men have learned that certain conduct is conducive to the welfare of self, and that another is detrimental; that which is detrimental is taboo, the prohibitive—the "evil." That which is beneficial is the "good." The

more or less social ban on theft is an example of how our conscience is molded by customs and necessities. If permitted, theft would destroy society and the collective good which comes from it. The effects of theft are easily realized as detrimental to the welfare of the individual. Instinctively man has a possessive sense, that is, the attachment of things to self. Theft, therefore, becomes a crime against his inner being. It appears to him to oppose his spiritual motives. To man it seems, then, to be a *natural* evil. Those who steal are those individuals who have as yet a limited sense of values. The immediate benefit which they derive from the theft outweighs their realization of the detrimental, accumulative effects of permitting such conduct to continue in society.

Does this mean that conscience is wholly a tradition or a conditioned behavior? No, not entirely. Conscience goes beyond this. We may say that conscience is the moral harmony of self. The goodness of our being is that which brings it into harmony with all that furthers its various attributes. Physical goodness is *health*—a harmony of the body and mind. Intellectual goodness is that which satisfies the reasoning—an *idealism*. Spiritual goodness is that which causes us to extend compassion and the satisfaction of our personal self to aid others—as in charity and service. This spiritual goodness is the moral nature of man. It is an exalted expression of self. It puts us more directly in harmony with the impersonal, Cosmic forces.

We adapt to our moral harmony or conscience the kind of conduct which we interpret as exemplifying it. Thus, men can be motivated by conscience in distant lands, and yet their codes of good be quite different. Men are born with this basic motivation of conscience but not its content. This conscience arises from the self seeking to expand itself, to *feel* for others as it does for its own immediate being. This expansion of self is gradual. It begins with the physical being of man, then advances to the abstract, or intellectual interest, and finally, attains to the impersonal—to a feeling for mankind as a whole and for the Cosmic. Man has attained the highest good when he loves, that is, finds pleasure in the profundity of the Cosmic and his own oneness with it. Obviously, this greater goodness, or love,

qualifies all the other loves and forms of goodness. The truly spiritually good person is likewise a good neighbor, a good citizen a good parent, and a good husband or a good wife.

Though there is no standard of evil in the Cosmic, as stated, yet there is a human conduct which constitutes such. In other words, we may select or develop a code which may be more or less in accord with Cosmic motivation. When we deny this motivation within ourselves to become in harmony with the highest expression of self and the Cosmic, we are then violating a universal drive. We are, in fact, suppressing Cosmic impulses. Men are born with the ability of knowing justice, as Socrates has told us. In other words, we can comprehend when our behavior causes suffering to others, when it is of a kind we would not want to experience personally. Thus, vicariously, we know the pain that others can have as a result of certain of our deeds. To disregard such is Cosmically a *wrong*. It is not wrong because of any Cosmic declaration, but, rather, because we wilfully oppose the natural harmony of the higher states of our consciousness of self.

From the foregoing, it may be understood that man is actually capable of choosing between good and evil or the *harmony* and *inharmoney* of the higher aspect of self. Consciousness is *sensation*. Self-consciousness is a realization of the *will*—it is an awareness of our faculty to choose sensations. By will we can make self what we want it. We can limit it, or expand it. By will we can enjoy goodness by choosing those sensations which gratify the moral self. Will makes a contrast possible; it permits us to select one set of desires as against another. If we were wholly autonomous beings, there would be no self. There would be no ability to evaluate the varying sensations and to prefer the good of them. Let us not mistake the fact that goodness is pleasure. If there were not pleasure in goodness, whether physical, intellectual or spiritual, men would not want it. By being able to choose the good, we are able to enjoy the rewards it brings.

Some may say that so-called evil brings great pleasure to many men. That is true, for such evil is usually sensual and constitutes physical pleasure, or a gratification of the appetites. However, the greatest pleas-

ures are those which expand self—the intellectual ideals and the virtues. Persons who are wholly sensual do not know what they have sacrificed. They cannot realize the greater good and its pleasure. They are like children, or aborigines, who pick up bright pieces of glass or pebbles whose intrinsic value is worthless, and ignore objects of a greater value near at hand whose value they cannot realize.—X

### Are All Fears Negative?

A past officer of the Order in London, speaking before our Forum says: "The doctrine of the Order in regard to fear is that it is wholly negative, that is to say, that it is engendered by an absence of something, usually knowledge. Can the Forum assist in reconciling this tenet with the many instances of fear of the known factors of life? Take, for example, the victim of the torture chamber about to be burned; he does not lack knowledge of the effect of burning. Is this not positive fear? Similarly, a patient in the hospital may have regular inspections without anesthetics for certain reasons; after the first visit there is a full knowledge of what is coming next time, plus a sinking feeling in the solar plexus—fear—on each subsequent occasion. He who feels no fear can never be brave. Perhaps fear is positive and has value in a positive way."

Admittedly, fear may be positive, but *all* fears are not positive. Fear is one of the emotions and has an instinctive relationship to *caution*. In fact, we may say that caution is *modified fear*. Undoubtedly, caution arises from perceiving circumstances which confuse the observer and arouse his suspicion as to their possible effect upon his welfare. This caution gives the observer the opportunity to adapt himself to the environment. He may retreat, flee if he thinks there is actual danger, or proceed to defend himself if need be—which would counteract the danger. It is patent that without this instinctive factor of caution, advanced life forms would destroy themselves more easily than they do. This caution is probably like the instincts—the result of a mutation of the protoplasm and the genes, over eons of time. Reactions to certain conditions, hostile or threatening to the organic being, have produced in a manner not clearly understood that *psychic* response to possible danger

which we now know as *caution*.

Fear, as said, is a development of caution; it is alarm over what the reason or the instincts know, or the imagination presumes as being potentially dangerous. Most animals instinctively fear fire, even though they have never been burned. This knowledge, this reaction, has been instilled in the psychic consciousness, the intelligence of the cells of the animal, and is born out of generations of experience with fire. With man, fear is a combination of this innate intelligence or instinct and his reason and imagination. Through hearsay, or by personal experience, man has learned that fire burns; thus, when he observes it, or that which suggests it, he reasons or imagines that herein lies danger. The *positive* quality of fear, then, is the opportunity it provides to fend off threatening danger to the preservation of one's own being or interests.

The *negative* aspect of fear is much more prevalent among human beings. By negative, we mean fears that are ungrounded; they are engendered by the *unknown*, by an anticipation of conditions that do not exist. An unbridled imagination can often distort an incident, that would otherwise provoke mere caution, into a seemingly terrifying anxiety. Knowledge qualifies many of our observations by supplying the true facts of a situation, thus removing it from the realm of speculation and superstition. We may use the analogy of men who suddenly witness a startling astronomical phenomenon—as a brilliant, unfamiliar light in the heavens. These men we shall presume, have no knowledge of astronomical laws; likewise, they have perhaps acquired a sense of guilt because of certain social violations, immoralities, in which they have participated. They are thus apt to believe, as history has shown, that the phenomenon they observe is a visitation of the Deity, a Divine punishment about to be inflicted upon them. That arouses the emotions of fear and anxiety. As a result of ignorance exciting their imagination, they come to dread a condition which is nonexistent. It is a negative fear because they have no knowledge, *no experience*, to substantiate it.

The unknown, the mysterious, startles and alarms most men, because it precipitates a sense of helplessness, the realization of an inability to cope with the problem. That,

in turn, arouses the emotion of fear. Under the impetus of emotional stimulus, the imagination distorts all the receptor impressions which are had, that is, that which is seen and heard. It is natural then to compose an idea that is commensurate with the fear which is felt. In other words, the emotion of fear is symbolized by those ideas, those mental images, which by experience are fearful to us. A child, for further analogy, who is afraid of the dark, when looking into a darkened room, imagines that he sees within it those things which by personal experience, or by having been told to him, he has come to fear. Such fears are most detrimental; they dissipate nervous energy and temporarily disorganize the personality.

When something appears to arouse fear, we should, if possible, determine whether the fear is a direct result of what we perceive, or the consequence of a *suggestion* enlarged to unreality by our imagination. At such a time, *will* should be exerted through training to apply the reason. We should analyze and decide whether the object is as we think it is or whether it is merely a random association of ideas caused by the emotional influence of imagination. If reason and analysis determine that our experience justifies fear in that there is harm therein, then the fear has served its positive end. The fear can then—in most instances—be removed by retreat from the circumstances or by calling on our other powers to combat the danger. The strengthening of the will, a determined resistance to the danger, excites the adrenal glands. Our muscles become taut; we acquire added strength, and the secretion of certain of the endocrine glands makes us less conscious of pain in such an ordeal. In other words, we display *bravery*.

Fear should not be sustained for any length of time—even when it is positive, that is, in the sense that there is a logical ground for the fear. A fearful or anxious state if endured for a long time causes a permanent impairment to the health, as is well known. Many fears are caused *functionally*. They are the result of functional nervous disorders, as neurosis. These latter are subjective emotional conflicts caused principally by repressions and frustrations which, in turn, cause the emotion of fear, or anxiety, to be dominant. The subjective cause of the conflict is not realized readily by the objec-

tive mind. If it were, we would flee the cause or combat it, conquer it, as we do those realities that we perceive objectively and fear. The sensations of this disturbed emotion are translated into ideas which have no ground in reality. The objective mind attaches to the impulses of fear those ideas which seem best to express it. Since such ideas are not the true causes of the fear, the victim is thus continually combatting shadows which he will never conquer because they are unreal.

It becomes necessary for psychiatrists or trained psychoanalysts, to interpret these symbols, these vicarious ideas of the objective, and by them reach into the subjective mind to find the latent causes of the fear. This is a most difficult process and requires considerable time. At first the patient will not fully confide his anxieties to another; further, a complete review of the life of the individual is necessary to gain a knowledge of the circumstances out of which the symbols of the anxiety may have developed.

These functional fears, as we choose to call them, may occur at intervals without being accompanied by any definite ideation. The person continues to have a feeling of tension, depression, and a sense of apprehension as of a pending danger, but without any perspicuous notion of just what it is that is feared. Particularly does this occur after the neurotic patient has been taking treatments for some time. The treatment brings about a cessation of the familiar objective pattern of his fears. He learns that such are not the true causes of his nervous state. For a time, then, he is at a loss as to what to associate with these sensations which he still experiences. The emotional state is real to him, but the content he has given it is not. He then knows that his fears are *negative* but that there is a subjective condition which must be remedied.

These functional nervous disorders causing aberrations of the emotions are not in any way related to the intelligence of the patient. He may be equally as intelligent as a well person; he may be exceedingly rational, but he finds it difficult to disassociate these dominant emotional impulses from the ideas which attach themselves to them. The more imaginative and sensitive an individual, the more readily is there an attachment of ideas to these uncontrolled sensations of fear.—X

### Tape Recorded Discourses

Twelve- and fifteen-minute oral addresses by the Imperator and other officers of the organization may be obtained from the Grand Lodge. They are intimate, personal, and have high-fidelity sound. Listen to these messages by the officers. They are the next best thing to attending a Convocation where they speak in person.

If you have a tape recorder which has a speed of  $7\frac{1}{2}$ " per second, the Grand Lodge can provide you with one of these tape recordings. The average time of the recorded discourse is fifteen minutes. You may *rent one*, including postage to you, for a two-week period (foreign countries one month) for the sum of one dollar (\$1.00). Rental outside of North America is \$1.25. The renter must pay the return postage, which would be a very small amount. The renter must also assume responsibility for any damage to the tape recording while in his possession.

It is suggested that you write the Technical Department requesting a list of tape recordings that are available for rental at the rates mentioned above. If you live in the United States, please enclose a *stamped* envelope for reply.

Tape recordings are provided to lodges and chapters *without any charge*.

It is understood that the only subjects available are those appearing on the list, and those additional subjects which will be added from time to time. No recordings will be made specially under any circumstances, except for the specific purposes of a Lodge or Chapter.—X

### Why Destruction In Nature?

A frater, a physician in Midwestern United States, arises and speaks to our assembly: "In a recent monograph there appears the statement, 'The Universe is governed by major and minor laws; in fact, the minor laws are actually not separate laws at all but variations of the major laws. Consequently, they do change and cease to be. The major laws, however, are immutable. The minor laws at times seem to be diametrically opposed to the major ones or exceptions to them, but an analysis of them always proves that they have their existence only in the major laws, and so, in fact, are in harmony with them. It is the minor laws

which bring about the conditions of violence in nature, and which appear to man as chaotic states. This is because man cannot comprehend the part that these laws play in the universal plan.'

"I will appreciate an explanation of the above, particularly the statement beginning: 'It is the minor laws which bring about the conditions of violence in nature . . .' How is this to be related to the severe Kansas floods of last summer, the Italian floods of last fall, the recent volcanic eruptions in the Philippines, and the current disastrous weather in California, to use some recent examples of violence in nature which cause hurt to man and cause him to wonder why they happen?"

By major laws are meant those which to human experience seem to be eternal and immutable. The recurrence of their phenomena can be predicted with assurance. Thus man may arbitrarily ascribe to them a purpose. From what follows from them, as an apparent cause, he infers that there is a reason for their existence. Unfortunately, man does not realize that their effects may follow *necessarily* instead of intentionally. When men have come to accept as laws of nature that which produces conditions not anticipated, or contrary to the purposes that have been ascribed to them by men, confusion arises. Often it is not realized that within the cycle of the recurrence of a major law may exist minor causes and effects. They are the threads that form the pattern of the greater cycle. These minor laws are often not discernible until there is some outstanding manifestation of their particular nature. At such times what follows from them may seem to be contrary to the larger pattern of which they are an integral part.

Early man conceived—and the thought still prevails in many circles—that the human was the object, the whole purpose of the universe. Everything that was done, created, changed, or brought forth was to further the interests of mankind. When man accepted himself as the most important being of this earth and for centuries believed the earth to be the central point of the universe, everything in man's reasoning became subordinate to himself. In fact, most of the hagiographies, writings and expositions of the great religious leaders, sup-

port that view. There is nothing, however, in nature, as yet revealed by the empirical sciences, which bears out such an assumption. Man is an advanced being among living things. His consciousness of self, his intellect, gives him a greater scope of the whole of reality than does any being which is as yet known to exist. This scope of knowledge and *inner perception* is, however, very conditioned or limited in comparison with the whole of reality. Man is yet quite finite, quite insignificant, in the Cosmic sense.

It is far more rational to say that man is here *because* of the earth and natural forces rather than as a fulfillment of them. For analogy, a flower is no less beautiful or fragrant coming as a result of the combination of the elements of the soil, moisture, life forces from the energy of the sun, than if such had been intended for it. Man is so constituted that he thinks it necessary to give every manifestation a specific *intentional cause*. However, such thinking is most often inconsistent with his own experience. For example, there are things which man plans and in the course of their unfoldment other things or events occur which were quite unexpected. Man chooses to call these unexpected effects *accidents*. They are, in fact, the result of causes behind which his intent did not lie. They came about not as purpose but as necessity. A so-called accident is not an exception to a cause but the effect of one which was not conceived or perceived by man. *Every action must have a reaction*. Action does not need to plan its reaction. The reaction, in fact, is a part of the action. They are inseparable. They must by necessity be related because they are integrated, that is, constitute the whole of the phenomenon.

Destruction in nature is man's way of saying that nature has opposed his sense of values. Nature has given us no standard of normalcy or perfection. It is man who prefers a sunny day to a rainy one, spring weather to a wintry storm and tranquility to violent earthquakes. His means of arriving at his standards are his own satisfactions, his likes and dislikes. In the over all, transitions and expressions of nature, the earthquakes, the volcanic eruptions, the tidal waves and floods have an equal place with the temperance which man prefers. Thus

what man calls destruction is a departure from a state or condition that he wishes to be immutable.

In these destructions of nature man is often hurt, physically, mentally, socially and economically. Such a hurt is not intentional. It is not the consequence of the purpose of inflicting punishment on mortals, as theologians are wont to have us believe. These destructions are natural changes to which man must adjust himself. He is hurt only when he cannot conform to natural phenomena, direct it, or escape its forces. When we set up conditions as ideal and perfect, expecting no change in them or ignoring the possibility of one, where nature is concerned, we will inevitably be hurt. Remember that to natural phenomena there is, for further analogy, no river bed or channel in which the water should be confined. There is but a varying flow of water caused by changing natural conditions. If man wants to maintain a specific condition such as having a river confined as a bed or a particular region, he must make the effort to bring this about. A flood is not a destruction in nature. It is only an interference with man's conception of what nature should do or be.—X

### Subjective Knowledge

A frater living in Honduras, and affiliated with the Spanish-American Division, writes that although his wife has not indicated any specific interest in the Rosicrucian Order or the subjects which constitute its teachings, he has frequently been surprised by remarks she has made that have been consistently in accord with the Rosicrucian teachings. Furthermore, he states that what is more remarkable is that upon a number of occasions she has told him certain facts, or incidents, or has discussed subjects which he later found in one of the monographs. This person, then, could not possibly have secretly read the monographs or had access to the Rosicrucian teachings.

Actually this is not as unusual as it might appear to be to this frater. Due to the fact that his wife has never evidenced interest in the teachings of this organization, or even in the study of philosophy, mysticism, or psychology, he has formed the opinion that she has no knowledge whatsoever of these subjects. Obviously, this is no doubt true, but the experience he relates has proved

that subjectively, this knowledge is lying, as it were, in the wife's subjective or subconscious mind. It is quite possible that from some past experience, either in this life or possibly another, the knowledge has been implanted, and the association of ideas, as a result of her husband's discussion of certain principles that he has studied and is considering, has brought this information to the surface of her consciousness.

It is, of course, theoretical to explain this condition in such a simple form. There can be no absolute proof that it is the correct explanation, but it seems consistent with our basic teachings and philosophy that there reside in the subjective consciousness of each of us the potentialities, knowledge, and experience upon which we may draw when and if the circumstances make it right for us to become conscious of them. In the February 1952 issue of *The Rosicrucian Forum*, under the title, "Growth through Realization," some of the psychological principles were discussed relating to the functioning of the subjective mind, and the relationship existing between the subjective and objective minds. We will not repeat here the same information, except to say briefly that our conscious processes are constantly existent in the objective mind. In other words, we cannot know what is in the subjective mind, except that such knowledge may exist and is transferred into the objective mind, and, in turn, becomes a part of our objective conscious awareness.

The processes of concentration and meditation are means or techniques in which we are trained in the Rosicrucian teachings to develop our ability to gain from the subjective mind its experiences and knowledge. This process is similar to increasing the efficiency of a sense faculty in that we are improving our ability to draw upon the potentialities that lie within our own being. Other circumstances that make us aware of this subjective knowledge may be either intentional or accidental. It is an often-repeated story by individuals that a place where one had never been before may give the impression that one had been there. A possible explanation has been given in support of a theory of reincarnation—that the surroundings, through association, have permitted an idea, concept, or memory, long buried in the subconscious mind, to be brought to the surface of objective consciousness.



Frequently, concerning anything that we may hear or read, we may receive a sudden impression that we have already heard about this thing or fact, or that at some time we have studied a similar subject. Such associations make it possible for us to realize that which is already available within ourselves. Most serious students have had such confirmation of this experience that they need little encouragement to realize the fact that has been stressed in many religions and philosophies—that the ultimate reality is closely associated with the inner self of the individual. This was expressed by Christ in the words, "The Kingdom of Heaven is within you." The potentialities of existence are limited only by our objective conscious realization of them. If it were possible for us to bring into our consciousness all knowledge, all facts or principles, there would be no more questions, there would be no indecisions, no hesitations—we would be in a realm of perfection. This is impossible, at least within a lifetime, because perfection, like all other of nature's processes, is a process of growth.

While we may not be able to reach perfection in one life, we can reinforce our experience and knowledge by being willing to draw upon knowledge and experience that already resides within us. The whole scope of Rosicrucianism is a development of the inner self. The word *development* may carry little meaning due to its frequent repetition, but if we think of it not so much in terms of development as of knowledge or realization, we will learn that by depending upon our intuition—the knowledge that comes from and through the subjective consciousness—we will have a solid foundation upon which to build further knowledge and experience.

It is literally true that the Kingdom of Heaven is within us; that is, the means to reach the ultimate reality, the ultimate in knowledge, and the ultimate in perfection, must come through the channel of our own soul, not through the words, ideas, and experiences of someone else. Do not be deceived, then, by the flowery words of an itinerant lecturer, or the writer of a book with a new-sounding phrase for its title. Remember that while these things may be of interest, inspiration, or entertainment value,

the ultimate work of self-development is closely related to self.—A

### Love of Cruelty

A frater of Baltimore, addressing our Forum, says: "What is the nature of the joy of so-called evil? It seems that there is a genuine joy experienced in accomplishing a known evil. For instance, children who are good and innocent, deliberately play horrid pranks on elders—as I did when I was a boy—and experience the utmost joy, a pleasurable sensation, that seems to come from the inside. Grownups also deliberately cheat on their mates and enjoy their actions, not so much in a physical sense but actually as a mental satisfaction. Hundreds of other examples can be cited. The so-called morbid pleasure that seems to imply a purely atavistic animal pleasure, as sadistic murder or torture, from what dark, ominous beginnings does it come? Have the cells of our being some perverted nature?"

The evident cruelty among human beings is particularly shocking when it is an established fact that the majority of the lower animals do not display these sadistic tendencies. Most of the cruelty or rather apparent indifference to the hurts of others, exhibited by children, disappears as they mature. This is primarily due to personal experience and social influences as the conventions of society and moral codes. The very small child is commonly unable to sympathetically extend a personal hurt to a playmate or to an animal. He knows or has experienced a hurt from having his own ears pulled, for example, but apparently does not realize that his puppydog will experience the same pain from like actions. The self of the small child, in its expression, is quite immediate, that is, limited to his own being. The normal child soon realizes that other beings beside himself are sentient. Parents and teachers point out that his acts may bring hurt to others. He will then, most usually, refrain from hurting that which has a close relationship to and affection for himself.

Children, at times, however, will torment both animals and humans even when aware of the ill effects on their victims. As the frater says, they seem to enjoy this cruelty. The pleasure derived from such acts, the thrill, is not in the inflicting of the hurt but rather

arises from the excitement, the stimulus, of the danger involved. The child knows that such an act as tormenting an older person or an animal is socially prohibited. He further realizes that to be detected means incurring wrath and punishment. These hazards then constitute an *adventure* which gratifies the emotional nature of the child.

The *destructiveness* of children and of youth is often an act of defiance against restriction and to indicate masterfulness. The child or youth has not yet acquired a skill or sufficient supremacy in any particular talent from which the ego can derive great satisfaction. As a result, it feels confined by restriction and quite inferior. To violate restriction and destroy an object is to liberate the ego and to express a mastery of that in which another has excelled. It reduces the achievement of the creator to the level of the power and influence of the one destroying it. It is the psychological equivalent of saying: "You are not so great but that I can reduce to a shambles what you have created."

The way to combat this destructive tendency in children is to inculcate in them a sense of responsibility for their surroundings. This constitutes teaching them the value of the things of their environment. This, in turn, requires them to cultivate what talents they have and to encourage them to make things in which they will have a personal pride. Once their energy, mental and physical, has an outlet constructively, they acquire a new kind of mastership from which they derive a wholesome pleasure and, as well, a respect for the achievements of others.

Cruelty also results from anger. This emotion of anger arises when "a strong impulse is suppressed." In other words, when one has a strong desire to do something and is prevented from realizing it, there is engendered the emotion of anger. The emotion then blinds the reason and the usual sensitivity and sympathy of the personality. The individual strikes out to combat the cause of his anger. It is the intention to hurt that which appears to hurt him. It is a retaliatory act. Cruelty and the diabolical tortures of religious persecution, as practiced during the Spanish Inquisition, were motivated by hate. The hate was prompted by the blind devotion to a religious faith. It was conceived by such devotees that what opposed their

church in doctrine hurt it, and thus the hurt became personal and resulted in a hateful retaliation. This explanation accounts for the conduct of the Catholic layman and the ordinary clergy during the Inquisition. The higher ecclesiastics, however, who tolerated the conditions, could not be excused on such psychological grounds.

In some instances there is what we may term the *psychic disorganization* of some personalities to the extent that there is enjoyment in intentionally hurting others. Such is not caused by the emotion of anger or the thrill of excitement. This sadistic conduct is a maladjustment of sexual satisfaction. Sexual pleasure is had through the personal experience of pain, or the inflicting of hurt upon others. Such persons are abnormal and need psychiatric treatment. This psychic disorganization occurs sometimes as a misplaced or limited sympathy. The sympathy may be confined just to animals and pets and there will be no realization of a hurt inflicted upon human beings. Youthful murderers who are evidently quite callous and unconcerned over the horrendous nature of their crime have cried and been quite agitated over a sick pet dog or cat.

Psychologically, these persons can be helped if one can reach the depths of the subconscious and influence the greater self. Reprimanding and reasoning is of little avail to these psychically disorganized individuals. They cannot emotionally respond to the feelings which one may try to express to them. They must be made to psychically extend their sympathy, the responsivity of their feeling, to others, that is, beyond themselves. Such states as these are not due to any perversion of the intelligence of the cells, as the frater inquires; it is more a functional problem than a structural one.—X

### The Eyes of a Mystic

A frater of Canada now asks a question of our Forum. "Quite often reference is made to the fact that the eyes of a true mystic are 'different' from those of the average person so that it is possible to recognize a mystic among other persons by looking at his eyes. I am certain that this subject will be of interest to other fratres and sorores as well as to myself, if it is discussed in the Forum."

The eyes have often been poetically called

the "windows of the soul." This phrase implies that, through the eyes, there are reflected the profound moods of the individual. The eyes are exceedingly expressive because of the sensitivity of these organs. They react to very high frequencies of energy, as light, and to delicate nerve impulses as well.

The muscles of the eye are very mobile and responsive. It requires considerable force of will to cause the eyes not to blink or the lids not to partly close over, or not to open widely in response to various emotional changes. Psychological experiments in universities and clinics have demonstrated the reaction of facial muscles and the shape of the eye to various stimuli. The tightening of the jaw muscles, the grating of the teeth, the opening of the mouth, the slight flaring of the nostrils, are all indicative of emotional stimuli. We know, for example, the "hard" expression that comes over the face when one is angry. This is an involuntary emotional response carried over from early times when man, if angry, had to prepare for personal combat. He tensed his muscles so as to be ready to spring into action, to repel attack. The facial muscles likewise were tensed by being co-ordinated with the body. Now such particular tension has come to follow a pattern which is familiar to us and indicates that the individual is angry.

The opening of the eyes in wonderment, the contraction of the pupils in terror, the welling up of tears, all of these depict emotional states of the individual. The intelligent person also usually manifests, if in good health, a penetrating gaze. It is not objectionable, but it is a keenness that is easily noticeable. It is primarily the result of the habit of acute observation, the involuntary focus of the visual consciousness of an intelligent mind. The intelligence causes the individual to be alert and to have a penetrating glance. The energy of the glance is subtly felt as a radiation from the eyes of a person. Many people have commented later about a conversation they have had with an especially intelligent person, saying that his vision seemed to pierce their very being. It is because the individual had the faculty of excellent concentration when in conversation or when observing something. The whole power of his consciousness was brought to focus upon the object of his inter-

est. This intense energy radiates its vibratory force and it can be detected by the aura of others when they are in close contact with it.

The human eyes, according to physiologists and neurologists, consume about twenty-five percent of the total amount of nerve energy expended. The eyes, through the sympathetic nervous system, are more responsive to the psychic self and its forces. Anxiety, fear, tranquility, and inspiration are reflected not only in the forms which the eyes assume and the facial muscles about them, but in an intangible radiation which is psychically detected by a sensitive observer. Such an observer may think that he sees, in the organ of the eye, changes which, as a familiar pattern, he identifies as the reaction to the individual's emotional or psychological state. More often what he experiences is the vibratory energy which is involuntarily transmitted to him and which his own psychic self interprets.

The question as to whether the eye actually transmits an intangible psychic force, as the ancients claim, was investigated years ago in the laboratories of our Rose-Croix University. Dr. H. Spencer Lewis, in one of the monographs, relates the nature of the scientific experiment. Professors of our faculty, having recognized degrees in physics and psychology, and who were Rosicrucians as well, directed the experiments. Water was placed in a small glass bowl so that it was filled to the top. A small metal ring about one inch in diameter was suspended by a thread into the water. The lower edge of the ring just barely penetrated the surface of the water. It was then very slowly raised. As the ring was lifted, the viscosity of the water, or its adhesive qualities, caused it to adhere to the ring. In other words, the water surface was raised along the lower edge of the ring. You have often observed how water seems to cling and lift with the surface of objects which are suspended in it as they are slowly raised from the water. By means of a delicate instrument, the tensile strength, to use a technical term, of the water was determined before it would free itself from the ring and fall back into the bowl.

Several persons standing close to the glass bowl were requested to concentrate upon the surface of the water after the previous preliminary experiment had been conducted.

It was then noted that the instrument for testing the tension of the fluid or water showed varied changes in the latter. The water had become charged as with a magnetic force. The viscosity or stickiness of the water was increased so that the ring could be raised higher with the surface of the water surrounding it still adhering.

Now, of course, as Dr. Lewis stated, the changes were minute. The variations of the lifting of the water's surface were really only perceptible by means of the instrument. However, they were *positive* enough to indicate that, whenever the concentration occurred, there were changes produced in the phenomenon that were not an illusion. Further, a sensitive galvanometer was used later to determine that there was a slight electrical charge in the water over and beyond what it had before the period of concentration. The experimenters were convinced that by these physical means they had substantiated the traditional claims of the mystics that the eye transmits a power into space.

The will likewise radiates energy from the eyes. Will consists of mental desires. When we exercise will, it means that we have singled out some end which we wish to realize. This desire, then, supersedes all of our natural desires or appetites. They are made obedient to the will. The whole of mental power and force of concentration, which means the sensitivity of our nervous system and of our brain, at least our objective faculties, is made receptive to whatever is the objective of the will. Since sight is the most common and most important of our objective receptor faculties, this concentrated energy of will radiates through the eyes.

There is still another eye whose energy radiates into space with greater efficacy. It is known as the *third eye*. It is not visible in the face. According to tradition it was at one time an actual eye, as the other organs. It is now but a vestigial eye, that is, a remnant of the earlier one. It consists of a small organ in the center of the head, which is technically known as the *pineal gland*. Before birth, it is quite large in proportion to the size of the head. After birth, the rest of the body grows and the gland remains about the same size. As known among physicians, this gland or *psychic organ* gradually diminishes. By the time one

has attained the age of forty-five or fifty, it is considerably smaller than at birth.

The function of this third eye is that, shall we say, of psychic sight. It causes us to have sensations or impressions which, when realized, are like those of intuition. They manifest as visual images in the consciousness, like sudden intuitive impressions which assume a visual form. The ancients called this psychic sight, because the third eye could apparently perceive, as monitions, things at a great distance far beyond the range of physical sight. Actually, however, this organ does not see in the sense that our other eyes do. It is, of course, not exposed to light waves and does not detect light impulses at all. What it does perceive are ultrafrequencies, vibrations which fall in the range of higher cosmic octaves. We may best term them *psychic forces*. It is apparently, as an organ, quite sensitive to transmitted thought impulses. The impulses, when received by it, are transformed in the consciousness into visual images, thus the term *third eye*.

It is doubtful if there is any characteristic about the eyes of a mystic that makes them different from those of any other spiritually motivated, intelligent, or thoughtful person. Because of the intensity of thought of the mystic, one becomes conscious of the radiated power of his eyes. This draws one's attention to the eyes. Further, the radiation of psychic force through the third eye of the real mystic, the pineal gland, may also affect the aura of those near him and cause them to focus their attention upon the eyes of this person. This suggests that their attention was aroused by a magnetic attraction from the eyes when at times it may not have been so. However, thoughtfulness and intelligence, and the calling forth of one's latent psychic forces by the use of the mind, do give the eyes a luster, or what is commonly called a sparkle, a vivacity or life. Radiant health of both body and mind does likewise. In conclusion, what we notice about the eyes of a mystic is more the consequence of our superconscious attraction than an actual difference in their appearance.—X

#### AMORC Council of Solace

Every member of AMORC should be well acquainted with the Council of Solace, which many years ago was instituted by our late

Imperator, Dr. H. Spencer Lewis. In many respects this Council is a unique service given by the Order to every member. It is not limited to members: it is also extended to nonmembers who ask for this aid, and who are sympathetic to its principles and purposes.

Just what does the Council of Solace do? It extends metaphysical aid in the form of treatments to those who are ill, injured, or who in any way need aid—mentally and physically. This Council endeavors to apply the principles of the teachings of the Order so that certain powers of the Cosmic may benefit the one who is distressed. It does something even more tangible than this. When a letter is received setting forth the difficulties of the individual, it is carefully read. A file is opened for the person. The particular details of his case are recorded, and a letter is written to the applicant. With this letter goes a little book of instructions which, in part, requires the person to do certain things, himself, for his own relief. Obviously, the individual must *co-operate* with the Council or nothing can be accomplished.

The Council of Solace is not a group of miracle workers. They work in accordance with natural and Cosmic laws. The person who is to benefit must cooperate with the instructions the Council gives. Its aid is not limited to health problems, however. It assists with personal problems, affairs of business, domestic difficulties, social relations, and the like. The booklet of instructions which is sent to each applicant defines just what help the Council of Solace can give and what it cannot. This help is based upon Cosmic principles. It points out that if the conduct of the individual, his relations, his activities, are of a nature that he is causing his own difficulty, then the Council of Solace can do nothing for him until he makes a change in his conduct. For example, if an individual desires to obtain something which he should not have, and which is beyond his means, or which would bring hurt to another, and then petitions the Council of Solace to help him realize that, he is advised that the Council cannot do so. The Cosmic principles involved in the matter are pointed out to him.

The success of the Council of Solace is indicated by the thousands of letters which are

received each year stating that persons have been helped, and that benefits have been received which in a sense were almost miraculous. To be perfectly frank, there are other cases which have been on our files for a great length of time, and which report no startling changes nor benefits. One must realize that the Law of Karma must be taken into consideration. Karma, or Cosmic compensation, may not be put aside by the Council or by anyone else. It may be that the individual has quite a lesson to learn before he can realize any relief from the condition.

A soror in New York recently wrote a letter, asking: "To what use is given the money we contribute to the Council of Solace for the wonderful metaphysical aid received? I never see any mention of the use of these funds in the *Rosicrucian Digest* or in the *Rosicrucian Forum*." It is true that we have never, to our knowledge, made any reference to the funds sent to the Council. In the first place, most of you know that the services of the Council of Solace are without charge. There are no fees of any kind. It is stated, however, in the literature of the Council that if you are benefited, if you are helped, then, in accordance with the Cosmic Law of Amra, you, in turn, must give something of yourself, of your own resources, as a material token of appreciation. All of the money, which is received in varying amounts, from a few pennies to a few dollars, from a few shillings to a few pounds, is entered on the financial records of the organization to the credit of the Council of Solace. Against this sum of money are charged the *considerable* operating expenses of the Council.

What are these expenses? There are stenographers, typists, and persons who file cards; there are specially dictated letters, many personal letters as well as the multitude of printed literature such as the booklets of instruction which are sent. There are the envelopes, postage, typewriters, and the general office equipment, even the rooms themselves, which are made available to the Council of Solace, which constitute the administrative expenses of the Council. The members of the staff of the Council must be paid salaries, as they give their *entire time* each day to this work.

Those who perform the actual metaphysical functions do so without compensation in

addition to their regular duties. The Council of Solace consists of officers of the Supreme and Grand Lodge with the addition of certain other staff members. Every day, a list of the *cases*, as we call them, is given to each of these officers. In a general way this list indicates the circumstances of each petitioner. If further details are required, the respective member of the Council then refers to some administrative assistant who will give him the record card of the case for examination. It must be remembered that these record cards are kept *absolutely confidential* and are available only to the Council of Solace and its administrative helpers.

Every day at 1:05 p.m., Pacific Standard Time (or Daylight Saving Time in the spring and summer months), the members of the Council of Solace assemble in the beautiful Supreme Temple. A brief prayer is offered as an invocation by one of their number, a different member so serving each day. Then, in the beautiful surroundings and the tranquil atmosphere of the Temple, each Council-of-Solace member meditates upon the cases that have been brought to his attention. There is no particular formula to which each is bound. Each uses his own method, in accordance with the Rosicrucian principles. In other words, he uses the Rosicrucian principles during that period of meditation in such a way that he feels he can be a more effective instrument to direct Cosmic aid to those who have petitioned the Council.

Incoming reports from those who have asked for assistance are carefully read daily, to note whether progress has been made, or whether help should be continued and whether a special letter need be written to them. Then, these reports are entered on the records. If no special communication is needed, the reports are not acknowledged—to save the expense of labor and postage. If, after a certain length of time has elapsed and no report is forthcoming, a letter is sent advising the petitioner that the Council has not heard from him; the letter further states that if he does not report, it will be assumed that he needs no further help. If, after a further period of time, there is still no report, then the petitioner's card is removed from the active file and placed in the inactive file.

Not only are letters received by the Council of Solace, but telegrams and cables from every part of the world. Long-distance telephone calls come in every week concerning emergency cases.

In addition to personal participation with the Council in their daily meditations in the Supreme Temple, the Emperor takes many of the letters and telegrams home with him for his personal attention. There, during his *sanctum period*, and in accordance with our Rosicrucian principles, he endeavors to assist. He may personally answer some of these appeals or, they may be given to the Council for answer. Of course, it is not possible for the Emperor to take every case for his home sanctum period, as there would be too many and not enough time. It is known, too, that the other officers and members of the Council carry some of this work into their own home sanctums. Perhaps there is no better manifestation of the Rosicrucian principles than the functions of this Council. You might call it the *applied Rosicrucian teachings*.

In closing, we would like to say that the members of the Council of Solace use in their healing most of the basic principles that are set forth in the little booklet, *The Art of Absent Healing*, which was written by our late Emperor. It is vital for every member to have a copy of this booklet, especially those who petition the Council of Solace. It will give them some idea of what their part is in the practice of absent healing. In other words, we cannot be helped in spite of ourselves, as so many occult and esoteric students believe.—X

### Lodge or Chapter Membership

Quite often we receive letters from members asking, "How may I join an AMORC Lodge or Chapter?" or "What are the advantages of being a member of an AMORC Lodge or Chapter?" As we have answered this question before in *The Rosicrucian Forum* and other literature published by the Order, let the question this time be answered by a member who has recently affiliated with a newly established Chapter. Here is what this member writes:

"I would like to write how glad I am that a Chapter of AMORC has been formed in Phoenix, Arizona. I haven't been in the Order too long myself, but since the organi-

zation of the Phoenix Chapter, I can certainly see what a help a local organization can be. My understanding of the Rosicrucian teachings has become much, much clearer since affiliation with the Phoenix Chapter, and in association with *Rosicrucians*. It was in this Chapter that I first met another Rosicrucian and since then, I have come to a much fuller understanding of the word *Brotherhood*."

It would seem that this experience could be repeated by everyone who is interested in Lodge or Chapter affiliation.

Another new Chapter recently opened has published the first issue of its bulletin. On one page it has as a heading: "The Open Door to Happiness," and among other things, it lists the following information concerning Chapter membership:

*Here are some of the advantages your Cleveland Chapter offers you:*

1. To provide atmosphere, social conveniences, and suitable quarters for Grand Lodge members to study together.
2. To worship the Divine Cause of all things and to work in the service of mankind.
3. To form bonds of fellowship and brotherhood; to study the unusual things of life; to discuss, talk about, and analyze their discoveries and experiences.
4. To gather in communion and harmony, so that happiness may be experienced.
5. To relax, and enjoy social intercourse with kindred souls. To gain Freedom from Worry and Anxiety—to laugh and be merry.
6. To hear good music, good lectures, and to benefit by the best Mystical literature.
7. To unfold from a Neophyte into a Master of mystical and occult laws to become a real and practical servant of humanity.
8. To participate in Physical and Psychic Experiments.
9. To be a member of a college of learning, dealing with the laws of the earth and the Cosmic.
10. To observe and practice tolerance, forgiveness, patience and virtue, for herein lies the key to Mastership.

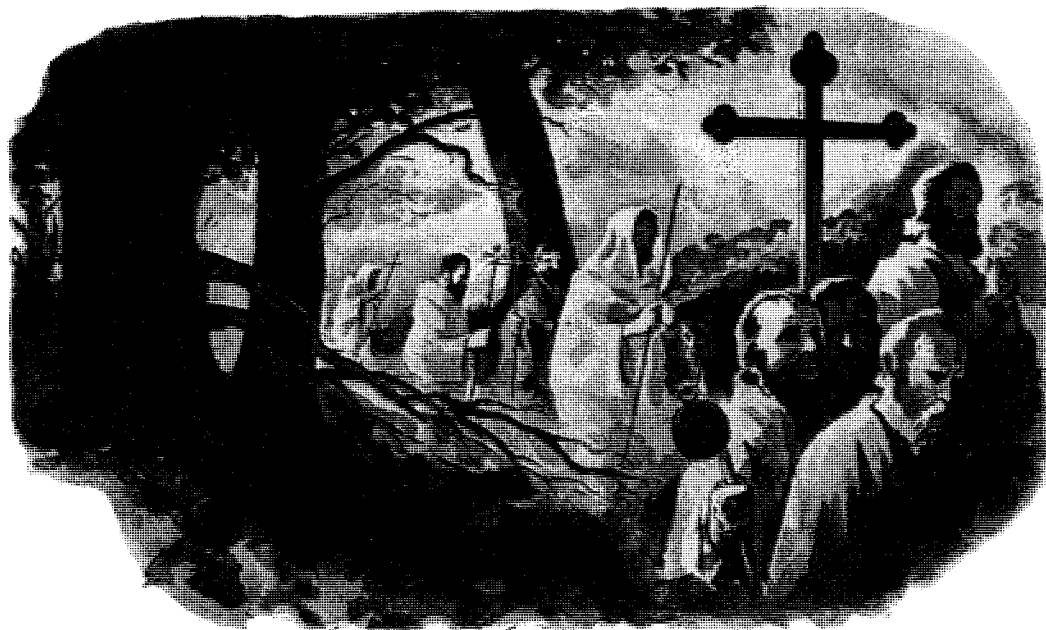
If you feel, after reading the above information, that you would like to participate in activities of the nature which are described here, then refer to the directory in

the back of the *Rosicrucian Digest* and see if there is a Lodge or Chapter near you. If one is not listed, you can write to us to determine whether there is a Chapter or a Lodge in a city near you to which you have access, if there is not one in your own locality. Usually when members show this interest, they want to know how they can have a Chapter within their own town or city. Certain requirements must be met in order to organize a new Chapter. We will not deny a Chapter to any city, town, or locality which can meet these requirements, but, obviously, certain definite standards must be established before the Chapter can be made an official body of the organization.

The first Constitutional requirement for a Chapter is that forty members must show an interest in affiliating with it. This number may seem arbitrary, but, actually, it is the minimum number that can permit a Chapter to function within reasonable satisfaction. After all the administrative and ritualistic officers are selected, there must be members left to attend the Chapter in addition to these officers, and be prepared to assume an official capacity at a future year. In other words, we cannot start a Chapter with fifteen or twenty members, since every member would necessarily have to be an officer, which would leave no interest in Chapter activity. If there are forty members in a city, we will be glad to arrange meetings, at which time we will notify all members within a locality to meet and make their own decision as to whether they wish to proceed with Chapter organization.

One more thought that must be taken into consideration in connection with an AMORC Chapter is that with all advantages that come in life, there are also responsibilities. For a Chapter to function successfully, it must be composed of members who are willing to give a little of their time to attendance and to helping with the Chapter work and supporting its functions. If all members simply joined a Chapter for the advantages they could obtain from it, with the intention of giving nothing of their time, service, or efforts, then a Chapter would not be successful. A successful Chapter, on the other hand, is one where the members are desirous of working together for the welfare of the organization, for the local group, and, as a result, for themselves.—A

# The Romance of Rosicrucianism



## INSPIRING PAGES FROM THE PAST !

Does the world look dark? Have increasing demands and regimentation diminished your sense of individuality?

Take counsel from the past. There is no greater teacher—or example. Read what King Solomon did to enlighten a brooding people! Learn how a young man inspired to great ideals almost overnight several million persons. Discover what still another man did to lift an entire nation from the mire of ignorance and superstition during the Middle Ages.

Travel through the centuries with great Rosicrucians—men and women like yourself—who endured privation, war, and bigotry to bring peace of mind, new vision, and the mastery of life to men and to nations. In the revelation of their characters and the romance of their lives, you will find renewed determination—and faith in yourself.



### Enlarged, Illustrated History....

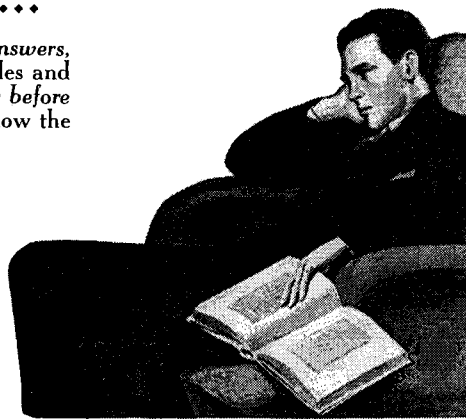
This large edition of the *Rosicrucian Questions and Answers, With Complete History of the Order* relates fascinating tales and incidents about the Rosicrucians and mystics of yore, *never before disclosed* in any work of its kind in the past. It also tells how the mystery schools of ancient Egypt were formed—and of the great truths hidden in the rites of the Osirian Mysteries. Contains heretofore unpublished *Rosicrucian documents* of authority. Many more pages! Beautifully bound in silk cloth and stamped in gold.

**\$2.50**  
PER COPY  
POSTPAID

Send your order to:

**The ROSICRUCIAN SUPPLY BUREAU**

Rosicrucian Park, San Jose, California, U. S. A.







# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

---

Vol. XXII

JUNE, 1952

No. 6

---

## THE LIGHT OF ASIA

Pray not! the Darkness will not brighten! Ask  
Nought from the Silence, for it cannot speak!  
Vex not your mournful minds with pious pains!  
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,  
Nor bribe with blood, nor feed with fruit and cakes;  
Within yourselves deliverance must be sought;  
Each man his prison makes.

—From *The Light of Asia*, by Edwin Arnold

---

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## A WORLD CHALLENGE

*Dear Fratres and Sorores:*

A soror, greatly concerned with the prevailing world turmoil and its potential danger, asks: "If there are so many persons with a high idealism, why can a power, such as the Communists are exerting, continue to menace the whole world? Is it possible for the power of good to overcome this evil without war?"

In deploring Communism, most of us think of it in terms of the acts of a police-state controlled by Communist authority and the principles of its ideology. Such acts and declarations are opposed to the ideals of democracy and what we like to think of as our inalienable rights as individuals. All of these factors which are so generally protested by the peoples of the democracies are but *effects*. Behind them lie the *causes* which make them possible. There is great agitation over the effects but too little inquiry into the nature of the *causes* which make such theories and practices possible.

A realistic survey of the political affiliations and sympathies of the nations of the world would indicate that, statistically, at least one third of the world's population are Communistic supporters. It is not sufficient to say that a poll of the whole people in the Communist sphere would show that a large portion of them are not in sympathy with Communistic precepts. Actually, on the other hand, if immunity could be guaranteed the citizen's reply to a poll conducted in the democracies, we might be startled by the number of Communist supporters that would be found in them as well. The point of the question, then, is, why has Communism the actual or moral support that it has by *millions of people*?

Biologically and psychologically, it is often proclaimed—and not without factual support—that humans are basically alike. Why does the average citizen in a Communist state, who has not a gun to his back, show enthusiasm for Communist doctrines? Indoctrination by propaganda is not a wholly satisfac-

tory answer. These people, being human, are motivated by the same fundamental desires as are the citizens of a democracy. They need sustenance if they are to live. They want longevity and with it happiness. Such happiness, as pleasure, is in terms of their standard of living. It merely beggars the question to say that they are not aware of the higher standards of living obtainable under a democracy. There is no uniform standard of living for the democracies. Some of the alleged European and Latin-American democracies have deplorable living conditions. Consequently, if we are realistic, we must admit that a basic cause of the waves of Communism and Socialism is a *social revolution* against class distinctions.

The economic, as well as the political, oppression of one people by another has always, since the time of the Pharaohs, caused unrest and hatred. Tyranny and despotism are not an innovation of the Soviets. The church has used the same methods in different dress to gain supremacy in nations throughout history—and currently. People have rebelled against the yoke of oppression to win relative freedom and improvement of their living conditions at numerous times in the past. The Magna Charta was a declaration of the wishes of the people as against the crown in England. The French Revolution was the overthrow of a corrupt royalty which bled the people economically and otherwise. Even the Reformation of Luther was a defiance of religious persecution and suppression of thought.

The democracies themselves have, unfortunately, not eliminated the conditions that have caused the social tensions. In theory, any citizen of a democracy has been held to be equal to every other as a political unit of the state. However, many such citizens find themselves immured by racial prejudice and economic monopolies. Trusts, mammoth industrial corporations that dominated commodity prices, adverse labor relations, all these tended to create friction among people

who were theoretically entitled to equal advantages under the state. Those who had power were able to amplify it; those who had none were the victims of circumstances. That relatively occasional individuals, by their sheer initiative and exceptional ability, became prominent, notwithstanding these conditions, did not alter the fact of the evils that often existed in the social structure.

The acrimonious relations that exist in the United States between labor and industry today are a consequence of these earlier social injustices. Though to millions of people in Europe a democratic form of government would constitute an improvement over their own plight, it seems not sufficiently representative of the ideal which they seek. It became extremely difficult to explain the disparity between classes of people who were said to have equal opportunity and advantages and yet ostensibly did not have them. Race riots, child labor, poverty wages for the unskilled, mass lay-offs without concern for the welfare of the unemployed, were spotlighted as glaring examples of the pusillanimous nature of the democracies.

A no less important factor in the tendency toward world social revolution was the frequent exposés of the corruptness in the governments of the democracies. Corruptness in government is as old as government itself. It is evidence of the moral lack in the individuals who are employed by the government. Even in the Pyramid texts of Egypt some 3500 years ago, there is to be found a lament by the simple Egyptian freeman about the malfeasance of office of his public officials. Where such corruptness exists on a prominent scale under a type of government which represents itself to be most enlightened and just, it is inevitable that millions of not-profound-thinking persons should become suspicious of its claims and advantages to them. There is an inclination for these people—under the impact of propaganda—to want to *by-pass* democracy. It was made to appear to them that government in the democracies was not wholly representative of the people themselves.

The psychological reaction to such conditions is to be suspicious of any dominant or omnipotent element of society. The individual wants to believe that every group in society, no matter what its functions, exists and works not alone for its own interests

but rather for the welfare of the whole of society. This has manifested in Communist countries in the custom of referring to every branch of human endeavor as "the people's." Even though the individual may not be particularly interested in the sphere of activity of a group, he wants to have confidence that what they do benefits a cross-section of the whole of society. Among the democracies, this concept of the Communists is often referred to as contributing to the annihilation of individual initiative and talent. It is true that, in some instances, as among some of the Communist leaders, this attitude is used as a weapon to suppress intellectuals who they think are particularly dangerous to their régime. Among the masses of the supporters of Communism, however, there is no objection to self-assertion and individual progress if it is believed that such will not produce a favored class.

The follower of the Communist ideology is in favor of world revolution because he thinks nationalism has proved its instability. He points out how purportedly free peoples, professing certain noble ideals, have time and time again waged war against other states with similar ideals. Behind the wars were commercial and aggressive motives which resulted in the suffering of the masses of people of the defeated nation. The Communist reasons that a world government, in which the people were supreme, would eliminate the competition among separate states for political or economic power. The ruthlessness of his methods to gain such ends is founded upon the principle of *expediency*. In other words, the end justifies the means. It is a sacrifice, he thinks, humanity must make to enjoy an eventual nobler and more transcendental way of life. That his own leaders may be corrupt and abuse, for their own ends, the power he has intrusted to them, he often is not aware.

Perhaps the greatest resentment in the Western world against Communism has been caused by its publicly manifested attitude toward religion. The West must assume considerable responsibility for this menace to the freedom of religion. The West has shown many terrible examples of religious intolerance and persecution of untold numbers of people whenever the government has become a church-state. Some nations of the West, professing to be democratic, have allowed

their temporal powers to fall exclusively into the hands of the clergy. As a result freedom of thought, of religion and self-expression, has actually or nearly disappeared in such states. Blocs of people have suffered loss of personal liberty and of life. Although all religion is by no means a threat to one rebelling against social discrimination, yet because of these examples, he considers it a danger to be dealt with. The added fact that some of the leading democracies close their eyes to this religious persecution, so as not to offend the guilty minority in their own states, appears to the Communist as a fallacy in their claims of righteousness.

Let us not mistake it. Communism is a growing menace to what we herald as democracy. Many more millions of persons will want it or a rigid form of Socialism. These millions are not all ignorant nor are they barbarians. They are often grossly—and viciously—misled. But the reason for their confusion, dissatisfaction, and outright rebellion is our own fault. It points to a growing ill in our human relations. It indicates that our often smug complacency and our indifference and intolerance toward peoples of our society has provoked the causes of Communism. Under the guise of democracy there has been much imperialism in the name of colonization. There has been, and still is, an abuse of capital's power which encourages an unwholesome resentment toward wealth. There has been, and still is, that false sense of racial supremacy that makes the oppressed people susceptible to any political theory which will claim to help them regain their individuality and personal dignity.

Communism, in its worst form, is a stench that arises from the decaying social relations in many of our nations. A more conscientious attitude to actually adhere to the democratic principles of our respective constitutions will win back world confidence in our form of government. Let us prove by practice that the *individual* has as much right under our government as any single pressure group—religious or otherwise. If we do this, we shall have struck a powerful blow to the expansion of Communism. Such practice will not result in the immediate dissolution of the Soviet regime, *but* it will prevent its expansion by not gaining for it new converts.

If we hold that the Communist policies

and practices are consistently perverse, at least we must admit that they are *consistent*. It is this consistency that is lacking in our various democratic states. The world challenge of Communism is to renovate our own houses, to correct the faults of our own respective governments. Make your product the *best* and you need not be disturbed about your competitor. If your competitor grows, do not condemn his methods. Rather, inquire as to the declining merits of what you have to offer.

Fraternally,

RALPH M. LEWIS,

Imperator.

#### Department of Instruction

Members are familiar with the phrase at the conclusion of the monographs which reads: "Your Class Master." In writing to AMORC and asking questions about some point in the teachings, they receive a reply which is signed "Department of Instruction"—and then beneath that is the name of a staff member. At times they are confused as to the relation between the individuals in the Department of Instruction and the Class Master. They are also of the opinion that the Class Master is the one who writes the monographs which they read, because they are signed "Your Class Master." Because of this confusion, I think a further explanation should be made.

The Rosicrucian teachings, taking the whole body of the doctrines into consideration, are obviously not the product of any single mind. The teachings are too all-inclusive to make that possible. As members know, the Rosicrucian teachings touch upon all the known sciences, the arts, comparative religions, the various philosophies and then, in addition, distinctly unique Rosicrucian doctrines as well. The Rosicrucian teachings, as a body of doctrines, are partly eclectic and partly the result of modern minds. In other words, in each period of the past history of the Order those who were members of it and were renowned in certain fields contributed their knowledge to some branch of the teachings of the Order. We have inherited that knowledge. In addition, of course, we make reference, by comparison, to the great thoughts of other teachers, to philosophers, scientists, metaphysicians.

Today, as well, we have our *International Research Council*. This consists of men of eminence in the various sciences and arts—psychologists, physicists, chemists, astronomers and the like. They are, of course, all Rosicrucians. They prepare special articles for us, the result of their studies and research. These articles deal with some advanced topic in their fields, which they feel is related to our teachings. This material is then analyzed by the Emperor and other staff members to see if it has value, that is, if it can be used by AMORC. If it can be so used, it is embodied in the monographs, thus keeping our teachings abreast of the times—and often in advance of them. To our late Emperor, Dr. H. Spencer Lewis, must go credit for the magnificent arrangement of the entire presentation of our modern Rosicrucian teachings. In other words, he incorporated the material, which came into his possession through his foreign affiliations, into our present monographs. He rewrote much of it, eliminating a lot of archaic words and terms so as to make it comprehensible to the minds of modern persons and to the Western world.

From all this, you can see that there is no individual on our staff today, who has written the whole series of monographs although our late Emperor, Dr. H. Spencer Lewis, added considerable new material. Who, then, is the class master? The class master is a Rosicrucian, a member of the AMORC staff who is entirely conversant with the teachings of the Order, and to whom there has been assigned a given lot of students. For example, all students of the three Neophyte degrees come within the jurisdiction of a certain instructor on our staff. He is, figuratively and actually, their class master. It is his obligation, with the help of several assistants, to see that the questions of these students are answered and, so far as it lies within his power, that they understand the teachings of these three degrees. Then, there is another class master for the first two or three Temple degrees, and still others for the other degrees. The Grand Master and the Emperor assume responsibility for correspondence with members of certain of the higher degrees. These class masters as a body, with the exception of the officers of the Order, constitute the *Department of Instruction*. Another way to

look at it is this: The Department of Instruction consists of a number of individuals, to each of whom is assigned a certain group of students. These instructors are the class masters.

In the course of a month many thousands of letters pass through the hands of each of these class masters and their assistants. As far as it is humanly possible, they personally answer each question which is submitted to them. By personal, we mean that they individually dictate letters which are individually typed, and which they individually sign. This particularly pertains to unique questions, questions that perhaps no one else would ask. But very common questions, that are asked over and over again, must be mechanically answered by a form letter. It would be a considerable waste of time and of money to answer individually these commonly asked questions. It would take the time of the class master away from those questions which need individual attention.

Now, what do we mean by a commonly asked question? For example, even though we have explained this point in our monographs, we frequently receive letters asking, May I study more than one monograph a week if I have an accumulation of two or three? The natural answer to this is, "Of course, you are permitted to study as often as you have time and privacy. We prefer that you regularly set aside one night for your mystical exercises and contact with other members. At all other free times, you may study in addition." Since this question is frequently asked, we first give a full reply in an especially dictated letter. Then copies of that letter are mechanically reproduced and are sent to all who inquire. There are other questions which must be reduced to forms like this, and so we balance our correspondence by personally dictated letters and those which are not. These class masters, these instructors and assistants, are busy all week long, week in and week out, attending to the correspondence, the questions, and the needs of the students.

Visitors to Rosicrucian Park are made aware of the attention to the members' correspondence by our staff. They are taken on a tour through the Department of Instruction, both the English and the Spanish. There they see the batteries of typewriters, dictaphone machines, stenographers, typists,

and the dictation offices. Obviously, the organization would not have all this investment in machinery and personnel if it were not concerned with the welfare of the members and with answering personal questions.

There are some questions which we do not answer and which we shouldn't. It would be unfair to the organization to do so. By that we mean it would be unfair to the members who ask questions which deserve our answers. Members, for example, who ask us to advise them on investments, about their divorces, whether to sell their business or not, about legal matters, and an opinion on some best-selling book of the day, are really out of order. Information on such topics is *outside* the sphere of activities of AMORC. The member should consult his attorney, his banker, his real estate broker for such information. Let them advise on these matters. That doesn't mean we do not want to help our members in personal matters. We do help them and advise them where there are no other authorities to consult. Our Council of Solace helps many hundreds of members each month. We ask only that the members not request us to duplicate a service which they can get elsewhere.—X

### Hypnosis

A frater states: "Perhaps you would answer one question for me. Where does hypnosis leave off and the use of spiritual powers begin? It seems to me that the same Cosmic power is involved in either case, although it is generally understood that hypnosis derives its power through the use of subtle suggestions."

For a long period of time, the theory and practice of hypnotism were held in bad repute. They were placed in the category of superstition and charlatanism. From historical accounts, however, there is much evidence that the ancients were familiar with the principles of hypnotism and actually employed them. As to how much they knew of this subject, we have no knowledge, but that they practiced it in some form we can have little doubt. In relatively modern times, the practice came into prominence under the title of "Mesmerism." This name was derived from Franz Mesmer (1734-1815), an Austrian physician. Mesmer was not only a physician, but a sincere mystic as

well. He was convinced that the planets exerted a force which in some manner influenced the human organism. There is the probability that Mesmer's interest in this theory was engendered by the study of astrology. However, he approached the subject from the analytical and scientific point of view. He speculated that the force exerted by these planets was comparable to electricity. In other words, he conceived it as a radiant, vibratory energy.

These speculations of Mesmer led him to ponder upon the possibility that all diseases were of a vibratory nature, a kind of disturbing force within the body—an inharmony with the natural energies of the body. He theorized that disease could perhaps be treated by subjecting the body, or diseased part thereof, to a flow of magnetism. The man was a *thinker*; he was a true experimenter, no matter how fantastic from our standpoint his ideas may seem. As a part of his experiments and treatment process, he rubbed strong magnets over the afflicted area. We may presume that he hoped that the flow of magnetism would harmonize the body by countering or expelling the intruding and unwanted force of the disease. His metaphysical outlook is indicated by his postulations that a *creative force* permeates the entire universe as a vibratory energy of some kind. This creative force is received in some manner by the human nervous system as a super-electrical impulse. If properly directed, and not impeded, it results in health. He further observed, and sought to *demonstrate* that humans possess what he called *animal magnetism*. This, he declared, consists of a radiance, from the human, of the universal energy received by the nervous system. He sought to prove that this energy can be transmitted from one human to another to accomplish curative work. He further believed that this energy, as a magnetic field, could react upon material, inanimate substances, and be observed in what it accomplished.

Mesmer was far in advance of his time. Much of what he proclaimed in his period, and which was then ridiculed, constitutes a serious inquiry by various branches of modern science. Committees of physicians were formed to investigate these claims. Of course, they did not wholly agree with him, but they did admit that they could not repudiate

some of his contentions and *cures*. One biographer has frankly said of him: "Mesmer, himself, was undoubtedly a mystic. . . he was honest in his belief." Nevertheless, he was compelled to leave several European cities, being stigmatized as a charlatan and ordered out by the police. In his practices, he found that in trying to induce magnetism into the human body by passing magnets over it, he produced a passive and abnormal sleep in the patient. Then, in speaking to the patient while in that state, the latter would react to his suggestions without being conscious of doing so. Undoubtedly, Mesmer himself was not fully aware of just what occurred. He had *rediscovered* the practice of the ancients, the method which we now call *hypnotism*. For decades it was not seriously investigated by medical science and was used entirely for quackery or simulated as entertainment.

Today, medical science and psychology recognizes the hypnotic state, but they are not really agreed on the details of the phenomenon which occurs. Hypnosis is used as a therapeutic method in certain kinds of nervous and mental disorders. It is also used as a field of experimentation in psychology. Hypnosis is the inducing of a *passive* and sleeplike state in the subject. The sleep may be deep or shallow. During this state, the subject is quite submissive to suggestions from the operator. The cooperation of the subject is needed in the majority of instances if the hypnotic state is to be entered into. In itself, this is a very significant fact. Before hypnosis became a subject of scientific inquiry there were fantastic tales associated with the theory. It was presumed that an individual could be "mesmerized," that is, hypnotized against his will, and even at a distance. People said to have a *hypnotic stare* were feared as being able to gain control of the minds and personalities of others, the latter being forced to do their bidding. Fiction dealing with this theory became popular and, of course, further spread the misconceptions about hypnosis, and actually served to prevent a serious investigation being made into the natural laws involved.

There are several ways in which the hypnotic state can be induced. The commonest way is to arrest the attention of the subject. This causes him to focus his attention upon the operator and to subordinate his own will

and thoughts to those of the operator. This may be accomplished with some subjects by having them concentrate upon a bright light that shines directly into their eyes, and which glitters, or varies slightly, in its intensity. The entire consciousness of the individual is thus focused upon the visual impression of the bright light. It is sensitive to just those impulses. The monotony of those impressions, their sameness, results in lessening the stimulation of the reason and the imagination. Eventually they suggest no idea at all. The other faculties, as whenever we concentrate on the impressions of one sense alone, become relatively dormant by comparison. In other words, consciousness is drawn away from them. Gradually, the individual, by this suppression of the receptor senses, becomes more *subconscious* than conscious. At this point, the operator begins to suggest to him, begins to give him a complete idea which needs no analysis, as perhaps the simple commands: "You are going to sleep! You are going to sleep! You are in a deep relaxing sleep!"

The will of the subject becomes dormant. He no longer formulates ideas of his own. There is no expressed mental desire of which *will* consists. As a result, the will of the operator, through the suggestions given, is substituted for his own.

Finally in the hypnotic state, especially the deeper state, the subject acts upon the suggestion given him as if it were a desire of his own conscious mind. To use a homely analogy, it is the equivalent of the operator entering the subject's mind and speaking there, in place of the subject's own reason and will. Just as we do not question our own desires and the commands of our own will, so, too, the person in the hypnosis does not question the commands, or the suggestions that are made to him. In this subconscious state, none of the impressions of the subject's own receptor senses are as strong as are the suggestions of the operator. For further analogy, when you are in what we call a "brown study"—that is, in deep contemplation upon something—your eyes may be open, yet you will not see or even hear what is going on around you. It is because your thoughts are *more dominant* than other impressions coming to you objectively. So it is with the hypnotized individual. In deep hypnosis, a bottle of ammonia may be

handed to the subject, and he can be told that it is a beautiful and fragrant rose which he should smell; he will take a deep whiff of the ammonia with evident enjoyment. The subject is not forming his own ideas. They are given to him in a prepared form in the suggestions from the operator.

Not everyone, even when he desires to be, can be hypnotized. Some cannot easily subordinate their will to another. Further, only those who are thoroughly familiar with the principles of hypnosis should undertake the practice of it.

One of the interesting and useful effects of hypnosis is what is known as the *post hypnotic reaction*. A suggestion can be made to the subject while in hypnotic sleep that *whenever* he sees a certain act occur, he will react to it in a specific way. Later, when the patient is awake, he remembers nothing of the suggestion. However, when the act suggested to him is perceived by him he will almost involuntarily respond to it. Further, he may be confused as to *why* he does so. For example, the subject while in hypnosis, may be told that at three o'clock in the afternoon he will become exceedingly hungry, that he will need to have an additional meal at that time. When that hour arrives, the subject will do so, even though in a fully conscious state. Of course, he will not understand why he reacted as he did. It was because of the suggestion planted in his mind. When he, therefore, becomes conscious of the hour—three o'clock—then, by association of ideas, the original thought planted in his mind comes forth and he is hungry.

Still another principle that has been proved many times, is that the subject, when in a hypnotic sleep, will not violate his own moral convictions and standards upon suggestion. Of course, these convictions *must be his own*, ones that he has personally accepted, not merely a code to which he has given lip service. Upon suggestion, while in a hypnotic sleep, to abuse a dog or a cat, he will not do so if ordinarily he has a compunction against such conduct. Likewise, he will perhaps not strike a child upon such a command, or shoot a revolver at another, or take money out of a purse that is not his own. There is no mystery to such reactions. Our moral convictions are very definite. They are conclusions of our own, based upon our inner experiences, and our outer ones

as well. They become firmly fixed ideas in our subconscious and subjective mind. We would not oppose such ideas with our own will, so consequently, no one *else*, as in hypnosis, can cause us to do likewise. *At times*, a person may *seem* to oppose his moral convictions while in a hypnotic state, but, if he does, it is only because a suggestion has *misled* him. Thus, if one is told that a knife is a feather, and that he should pierce someone's hat with it, and he does so, that is a deception of the subject, it is not an indication of the violation of his inner convictions.

This above example indicates that the spiritual consciousness which we have attained, and the concepts which we have engendered to represent it, cannot be violated by hypnotic practice. If the morals we exhibit in our conscious state are a sham or a hypocrisy, then, obviously, the real self will be manifest in the hypnotic state. Such persons will respond, then, to immoral suggestions only because inherently in their own unexpressed thoughts *they are immoral*.

As we well know from our Rosicrucian teachings, this use of the subconscious by suggestion is most important. It consists of the use of Cosmic principles and Cosmic laws. There is no distinction between the laws used in the practice of hypnosis and those that deal with our spiritual consciousness. After all, hypnosis is a method using the consciousness and mental processes of man, and they are likewise used for our spiritual evolution.—X

### Some Elements of Mastership

Frequently questions are received concerning the existence of masters and their place in the scheme of things. Regardless of the point of advancement in the studies or any other occult or mystical study to which students may happen to be giving their attention, the question of mastership is ever before them. There is certain mystery in regard to the ideal of mastership, as well as a natural desire of the individual to attain a degree of mastership. In the strictest sense of definition, mastership means the ability to control, to perfect, and to reach a state of accomplishment in any specific field, whether it be a manual skill, a technique of art, or the ultimate psychic development into a state of Cosmic consciousness. Mastership, there-



fore, carries a heavy load of responsibility.

To become a master of anything is to assume the responsibility of executing the accomplishment that has been attained. The techniques that go to make up perfection in the individual are made for use. To misuse such gifts, even though they be attained by personal effort, is to sin against self and against humanity. We are given potential abilities to develop in order that they can be put into effective operation. The surgeon, the artist, the craftsman who has developed mastership in his particular field is in the position of assuming the responsibility for the product of his skill. He represents himself, rightly, to be able to accomplish certain functions and purposes. On account of the dependence of other individuals upon these learned techniques, he must put into effect in the practice of his skill these learned abilities, which serve other individuals. These facts are evident insofar as any manual skill is concerned, and even more impressively so in achievements and mastership in the scope of the psychic and mental. The true master is the individual who has gained the experiences of life and made intimate contact with the absolute in a way so that he becomes a living example of the expression of deity, insofar as it is possible for the individual soul-personality to accomplish.

The whole scope of psychic development, and particularly of the Rosicrucian philosophy relating to such development, is based upon the principle that man evolves. This evolution of the individual is noted in all phases of his life. Physically, the individual evolves from a helpless infant to an independent adult. Various physical changes take place during the period of infancy, childhood, youth, and into the adult years. This evolution is a series of gradual transition from one phase to another, until the ultimate of complete physical development is attained in the adult.

Correspondingly, the individual develops mentally from a package of reflexes, expressed by the infant, to the coordinated, rational being that is the adult. In the single human life, this evolution is continuous. Mentally, there are no limitations, except possibly the element of time, as to what man can learn, what he can experience. Using this knowledge and experience as a basis, he directs his creative thoughts and powers

toward further development and lifts himself above the level of the material world to which he is attached, insofar as his body is concerned, and thereby expands his soul consciousness to relate it more closely with its source.

Expanding consciousness is synonymous with Cosmic consciousness, with psychic development, and with growth toward mastership. Just as the growth of an individual life consists of a series of cycles that blend into each other, so the whole history of the soul is a series of incarnations that also blend into each other, insofar as the ultimate composite is concerned in its eventual state of perfection. Those individuals who have been able to complete this cycle—that is, to have learned the lessons of life and have the experiences necessary to relate themselves directly with the absolute—are those who have become the true masters that constitute the supreme hierarchy of the universe.

These individuals, then, have other accomplishments. Partly, their responsibility is to direct to a certain degree the affairs of living human beings who still are a part of this evolutionary progress. These individuals can become the guides of other individuals or groups or nations. They can assist in working out the destiny of humanity, if the individual human is creative and directs his attention toward such accomplishment. A master, in the fullest sense of the word, is therefore one whose soul's experience has been completed—who looks back over all of the lives that have been the parts of his total existence, just as the individual today can look back over one physical life. He has solved the mysteries of life; that is, he has related himself again to absolute being, to the perfection of the Creator. He then goes ahead into fields of endeavor that are beyond the mental comprehension of any individual not so experienced, and, at the present time, limited by finite vision.

It is not surprising that many false ideas should develop concerning the masters. The individual student who learns and accepts the facts here set forth becomes interested in the possibility of contacting such a master. Most of these masters do not live on a physical plane of existence. However, they do when it is through the physical medium that they are best able to contact other individuals and direct their lives, or at least offer

the means by which that life may be perfected. The great religious leaders, known as avatars, are examples of masters who have incarnated into the physical limitations of a human body. They have been teachers of men, have been the inspiration of many, and have established codes of living, systems of ethics and religious practices, purposefully planned for the uplift of the human race—to give man the encouragement and incentive to help him lift his vision above the mere recurring events that make up his environment.

It has often been said to the individual student that when he is ready, the master will appear. This is very true, but the crux of the situation—in fact, the whole meaning of the phrase—lies in the term *ready*. Readiness is a state that is brought about only by the individual student. This phrase, as is sometimes misinterpreted, does not mean that the student should do nothing—attempt no accumulation of knowledge on his own part, or the translation of that knowledge into experience. It does not mean that one can sit with folded hands and do nothing until a master appears to take over the individual's responsibilities, problems, and solve all the questions that may confront him. Study and application of knowledge are the prerequisites toward being ready for the appearance of the master. The masters are always ready, but it is the individual who must reach them—not they who reach the individual.

It is ridiculous to believe that the masters, in terms of the lofty concept which we have given them, have nothing else to do but wait to make themselves manifest to the idle curious, to the individual who hopes to find an easier way to do what is his lot to do. If you visit this organization, or any other organization or business concern, you do not find the executives of such an institution waiting in the lobby or behind the shrubbery simply for the purpose of jumping out and greeting you. If executives had nothing else to do but to wait for some individual who might have an idle curiosity or interest in the particular organization, such organization would not exist long. Purposeful individuals have certain responsibilities and work to do, and if that is self-evident at the level of the finite human existence, obviously it is even more

true at the level of the existence of these masters.

A personal master is one that the over-anxious student usually assumes or imagines. This does not imply one cannot reach a state where he may be directed by an individual personal master, but usually the individual who talks the most about it is the one least likely to be in such a position. Often individuals claim that they are guided by certain masters. Also, it is not unusual to have popular appeal based upon an individual's being a master, but it is only necessary for our ability to think rationally to know that no true master is directing or guiding the life of any individual who is subject to bragging about his particular luck or accomplishment. Neither is there any true master living today who is going about the country lecturing with the appeal that all who will subscribe to his points of view, buy his books, and follow his example, will be guided by him as a master.

For further proof of this fact we need only to examine the lives of a few who were truly masters. Jesus is probably the best-known example in the Western world, and yet his teaching was by instruction and example, never by force. He did not attract a following merely because he was a master, but because of what he offered to the individual. There was no compulsion that anyone should accept his teachings, his philosophy, or even his life; they were offered. He was humble, he lived as did others with whom he associated, and he made no claims except valid ones which he would illustrate to anyone who was desirous of learning. Usually the false assumption of personal masters is based merely upon the satisfaction that such assumption may bring to the ego of the individual who has an overworked or overvivid imagination.

The attainment of mastership is based upon a few fundamental principles other than those referred to already. The first of these is desire. It is clear that no one is going to attain anything worth while that he does not seek and earnestly want. Attainment is the reward of effort. It is the reward of having set one's goal and made a consistent and conscientious effort to attain that goal. Mastership is no exception. It is within the realm of possibility that every person living today may eventually become

a master, in the sense that we have defined it here. On this basis, it is presumed that the evolution of the human race is toward mastership and that it is the inherent right and the potential possibility of every individual soul entity to attain that state of existence. Exactly what this state of existence will be, we can only conjecture. We know that it will be the end of physical incarnations; it will be a breadth of knowledge that will answer the questions that have to do with mysteries of life that exist today—that is, in the physical world—but what its aims and purposes will be is beyond our comprehension, or actually beyond our concern of the moment.

The future life can only be good, because it will be, in a sense, a return to God—to the source where we originated. Since this transition or evolution is from the finite to the infinite, it can only be greater than anything that we have experienced in this life. Probably the greatest of pleasures that come in a life's span are but small examples of what will be the future life, once this state is attained. It is not meant that the future life, or the life of masters, is a continual existence of sensations of physical pleasure, but rather, a continual existence of the deep satisfaction, peace of mind, and harmony that comes to us infrequently, but profoundly, in various periods of life.

The desire to work toward this attainment is therefore the first step and an important step toward mastership. The individual who has no desire to be any different from what he is at the moment obviously has not taken this first step. There is a problem which faces even the individual who is seeking, or making some effort. This we might call *resistance*. There is a tendency upon the part of the human being to resist anything that is different or anything new. We can easily be satisfied with situations which are to our satisfaction as we find them. We hesitate to explore other spheres, to enter into unknown projects or activities. Mastership outside the sphere of our material or physical world is one of these unknowns.

Fear of the unknown is the fundamental fear that besets mankind. Few of us fear anything that is completely understood. If any of us should step out of our home at night and find absolutely no light, only the deepest of darkness—so dark, in fact, that

we could not even find the steps from our porch or the walk upon which we expected to stand—we would experience an element of fear. The fear would not be of the dark, as it might be interpreted, but fear of the unknown, fear that in this darkness a change had occurred with which we would not be familiar, and with which we would not be ready to deal on such short notice.

Coping with a situation unknown to us, or the possibility of such a situation developing, causes the emotional reaction of fear. If we can therefore attain perfect and complete knowledge, fear will be banished. Knowledge replaces the lack of knowledge. The more knowledge we gain, the more we push back the boundaries of the unknown. What is unknown today, through knowledge, becomes known tomorrow; and as the known increases and the unknown shrinks, fear, as a factor interfering with man's destiny, becomes less and less powerful.

Even more important than desire is the continuation of what we might call *consent* or *willingness*. We may desire a thing and yet not consent to have it; or we may want a thing and may not consent to pay the price. Many people live their entire lives refusing to consent to the situation that is theirs. They possibly put up a valiant but a losing battle against the confines of the physical world. They may do this unconsciously. They resent every material thing that limits them; they resent their own bodies and their limitations and their aches and pains, and the problems that they create. This constant resentment against situations that may seem to impede and bind us is the very opposite to the ability to give full consent within consciousness to the situation in which we exist. No one's life is completely satisfactory. No evolutionary process can be without its problems and adjustments, but we cannot evolve mentally or physically unless we consent to the situation in which we find ourselves.

Problems are solved, victories are won through consent. A man who went blind when he was about to finish his education, instead of using this tragedy as an excuse for the rest of his life, learned braille, took instruction from other blind people, resumed his education and became a leader in his field—even more accomplished than he might have been with all his senses. This is an actual case. He consented to the situa-

tion, he accepted a physical problem that was unsolvable, but did not give up his other potentialities. It is a difficult and a brave step to take. Few of us could do it gracefully, and many of us not at all. However, in a smaller way, we all have limitations. To realize that these limitations exist and that we still can evolve in spite of them, is to give consent to growth and put ourselves on the proper path toward mastership.

Socrates, in enjoining his fellow men and his students toward mastership of themselves, said that the first rule was to "know thyself." Our first and foremost problem is the problem of self. It is the ever-existing problem, the thing to which all other adjustments must be made. It will be with us eternally. The sooner we arrive at some knowledge of that self, the sooner we will have solved some of the problems that relate themselves to self.

The master whom we, as individuals, may contact, is a part of this self or will manifest through self. It is only within the inner self—through the medium of the soul—that mastership can be found. Our soul and the subjective consciousness through which knowledge stored within it can become known to us, is the only point of contact with anything other than the material or objective world. If we seek to know the mysteries of the universe, if we seek to solve the problems that constantly beset our existence and our growth, we must not forget the injunction to "know thyself," because in that knowledge we will find the channel by which we are linked to the forces, to the individual entities, and to the power that can help us over those obstacles which otherwise block our way.—A

### Immortality—The Maturity of the Soul

We have in the past discussed the idea that the popular psychological presentation of the maturity concept does not go far enough. It is limited primarily to the objective mind, insofar as the Rosicrucians consider the mental concept of the human being. In the objective sense, maturity of course signifies a rational, properly balanced and developed adult. Mental maturity, therefore, means growth of mind as corresponding with growth of body. In AMORC terminology, it is not enough to consider the concept only

in terms of the objective mind, because running through the conscious existence of man is a thread that extends beyond the limitations of a physical life. We consider this thread of existence to be continuous, to have existed prior to the present state of each individual, and to continue into the future.

Physical life is transient; it is an isolated event in time. We know it begins and we know it will end. Our concept of life recognizes it as a phenomenon linked with the physical body and dependent upon the functioning of the physical, organic structure that constitutes the human being, for its existence. Injury, or any other incapacity of the body, can immediately terminate life as we know it in the human body. The soul is therefore the continuous thread that connects all existence. It exists prior to the manifestation of physical life, exists during life as the point of contact with the Creator, with the Absolute, and extends into the future beyond the limitations of life, connecting our existence as an entity with the Absolute and with the causes of all physical, mental, and psychic manifestation.

The maturing of the soul is therefore an application of this "continuation concept" to the soul, as the point of contact between us as individuals and God. By soul maturity we are referring to the fact that we grow in terms of our realization of self. Since growth is a continuous process whether in this life or elsewhere, the consistent purpose of growth is toward maturity, which, in terms of the soul, should be a return to its original close relationship with its source.

Immortality is another term for soul maturity. Immortality refers to the continued existence of a phase of our being, the immaterial phase, and *soul* is the word we apply to that phase. Immortality is sometimes mistakenly considered only as a future condition. On the contrary, immortality refers to the entire span of the soul's existence. It existed yesterday, it is today, and it will still be tomorrow. It is in a state of continuous achievement, not evolving in its own perfection but evolving toward a reunited state with God, the force that originally motivated it.

Just as the physical growth is the development of the body, immortality is the parallel development of the soul. The mystic concept teaches us to realize that the soul is a con-

tinuous manifestation, that conscious life is only a segment which we see or conceive through objective perception. The beginning and the end of life may be closed from the view of the physical eye, but immortality is the state of the soul which is ever-present and ever-existent—not a future condition, but one of the moment, the condition which gives purpose and continuity to life and connects it with something more stable than physical existence.

To cause the growth of the development of this concept of immortality, to break down the barriers that may, at the moment, hide from our view the facts, principles, and answers to many of our questions which now seem to lie beyond our grasp, is a part of the immortality. This truth we must, as individuals, learn and experience to be qualified to broaden our understanding and extend our conceptual horizons.—A

### Language and Telepathy

These comments are based upon a question asked by a neophyte member wanting to know how differences in language may affect transference of thought, or if there are any language barriers to telepathic communication. It might seem on the surface that language and telepathy would be very closely related. This conclusion is based upon the very obvious premise that human beings communicate with each other by means of language.

Language and the signs representing language were probably developed in prehistoric times. We do not know exactly how such a complicated system of human communication, as is commonly existent today, developed. We can presume, however, that man instinctively or unconsciously became aware of the possibilities of the production of sound in the human larynx. Man, being an intelligent mammal, was soon able to associate things with certain sounds. Probably at some time in the distant past, there gradually developed numerous specific sounds which came to mean things with which man dealt, or associated each day. It would seem, if this explanation is true, that nouns were the first parts of speech in language. Man associated sounds with things about him, such as having one sound representing where he lived, another representing food, another danger,

and gradually, through modifications and use, a vocabulary of many sounds constituting a language was built up among various groups of individuals.

In addition to words which were the names of things or objects, other words came to represent abstract things, and also various substitutes for the names of things came into use; then came words which connected these other various words, and thus, gradually, were added pronouns, verbs, adjectives, and other parts of speech.

We can easily understand the fact that language is a system of symbols. The symbology of language has frequently been discussed in these pages and elsewhere, but basically, when we use anything to represent another thing, we are dealing with symbols. The sound of the word *no* is negative, or a denial, in a number of modern languages. It is a simple syllable, easily pronounced; and it is, therefore, a symbol in the form of sound which has come to be associated, by people speaking a number of languages, as a basic concept of negation. This rather involved explanation illustrates how sound can become a symbol. The different sounds which came to have different meanings explain the coming into existence of many languages. Except in those cases where groups of people had communication and contact with each other, it is easily understood how and why numerous languages developed.

Basically, the language is a system of symbols used by human beings to express concepts when they are dealing with each other. It is a form of symbolic communication wherein the symbols—that is, the words that constitute the language—are known to at least two individuals in communication with each other. The thoughts of the individual are translated into the symbols that make the language and are conveyed through the use of language, either orally or by being written, to the individual who is the recipient of the idea.

As individuals, we are the original translators. We think of something and put that thought into the language which we speak and the language of the person to whom we speak. If we speak to an individual who does not understand the language which we speak, then we are dealing with the problem of conveying an idea through the use

of a set of symbols known by us, but unknown to the other individual. Translation is necessary under these circumstances. An individual who understands both symbols acts as an intermediary, since he further translates our ideas from the language or set of symbols we use into the language or symbols which the recipient uses. We can therefore understand that translation is an important art. It is an art that constitutes a technique of the modification of symbols. To take my original idea expressed in English and then translate those symbols that constitute the English language into another language is difficult if the translator is desirous and sincere in his purpose of conveying the original idea.

This analysis shows us that insofar as the use of language is concerned, the basic purpose is a transference of ideas. Regardless of what language we may speak, the idea is the important factor, not the language. Normally, our thinking process is influenced by our language. We constantly think in terms of our own language as if we were talking to ourselves. We have become so familiar with the process of translating our thoughts into the language with which we are familiar that thinking becomes almost a silent form of talking to oneself. This is what causes the member who asks the question, concerning language and telepathy, to wonder if it is possible to convey an idea by telepathic means when the two individuals concerned think and speak in different languages, and neither has knowledge of the other's language.

This question must obviously be confined to one important consideration. Is the purpose of telepathy to transfer words from the mind of one person to another, or to transfer concepts? Experimentally, there have been many tests made on the transference of words and symbols. In the field of extra-sensory perception, where the subject has been investigated conscientiously and systematically, the purpose of the experiments has been to transfer from one mind to another one simple word, letter, figure, or design. Experiments in this field have proved to the satisfaction of many investigators that the number of successful transfers made far exceed the limitation of probability or chance.

Telepathy, insofar as Rosicrucian students are concerned, is not necessarily limited to

experimental words wherein an attempt is made to transfer such a simple concept. The usual attempt upon the part of a person to use telepathic communication is for the purpose of conveying an idea. It may be that this idea is expressed in language, and if it is expressed only in language and the person who is to receive the idea telepathically does not know the language, then there may be difficulty in telepathic communication. In other words, if I hold in my mind the words, "It is cloudy," and I concentrate entirely upon the words, it would probably be difficult for me to convey that three-word phrase to an individual who did not know a single word of English. However, if I had a reason to convey to an individual by a telepathic process the fact that it is a cloudy day and I visualized the sky, the general appearance of the day, and concentrated upon that concept, that visualization of the actual existent condition, there is a reasonable possibility that the idea would be conveyed to the person regardless of what language he spoke.

This is one reason why in certain parts of the Rosicrucian teachings so much emphasis is placed upon visualization. It is necessary to have and feel a concept, if it is to be made sufficiently a part of our consciousness, so that it may be conveyed through the subjective mind to other individuals. Obviously, it is hard to realize how a condition would exist where it would be of very much importance for my conveying the idea of a cloudy day to another person, particularly to another person so removed from my sphere of activity and habits that he would not even speak my language. On the other hand, there isn't a day that passes that problems do not arise between me, as an individual, and individuals who do not speak the English language and who speak a language with which I am not familiar, or possibly only familiar in a limited sort of way. These individuals appeal to the Council of Solace of this organization for help.

The help of the Council of Solace is not limited geographically. Requests come from all parts of the world where communication is possible, asking for guidance, inspiration, absent healing treatments, and many other things. In giving this help, those who participate in the Council of Solace do so in terms of concepts that are under considera-

tion and not within the limitations of any language or any other set of symbols.

The individual who faces an important problem, who seeks help on that problem, can benefit from our Council of Solace because of the sincerity and the constructive thought that is given to the problem. Language has no barrier between the individual and those in the Council of Solace working for his benefit or good. Every day members of the Council of Solace give treatments and help to people who speak languages other than their own. Comments and letters that tell of the help that has been received through the work of this Council is evidence enough of the effectiveness of the activities of this group.

Any individual can therefore transfer concepts telepathically regardless of language barriers. The important factor in any telepathic communication, forgetting all about language, is sincerity and interest in what is being done. An idea that has sufficient importance to carry emotional overtones with it, and to be of significance to the individuals involved, will make an impression upon the subjective consciousness without consideration of any kind given to the language in which it might be expressed if one had to write it down or otherwise preserve it as a permanent record.

More specifically, telepathy is therefore the transmission of ideas rather than the transmission of words. Success or failure in telepathic communication is based partly upon technique and partly upon the attitude of the individuals involved. The technique of concentration for use in telepathy is explained in the Rosicrucian monographs and will not be repeated here. The attitude is something that must be developed upon the part of the individual. It must include conscientiousness, sincerity, true concern for the conditions and problems of others, and a tolerant, thoughtful attitude of the responsibilities that can be ours in using the potentialities that are resident within our mind and soul.

The relationship that is established between individuals who have telepathic communication is one difficult to describe. It is, in fact, a condition that language does not seem to be able to include in its symbols. It is a relationship which closely binds the thinking of two individuals. It is not neces-

sarily related to the emotions of love and respect, because those traits are not needed in the personal sense; rather, it is a realization of the responsibility of the use of a different faculty within us and the knowledge that the relationship between two individuals can be for the benefit of both without being limited to an intimate or personal series of factors.

The French refer to this condition as being "en rapport." In Spanish, there is a similar word "simpatico." Whatever we may call it, it still is fundamentally a sincerity upon the part of individuals to permit concepts to take precedence over terminology to convey constructive concepts unselfishly, such as in the case of absent healing, and without consideration of self, but with the hope of helping, or aiding in the improvement of another. Absent healing, performed by any individual in accordance with the instructions which we provide for its process, is one of the most unselfish accomplishments that is possible for the human being, and one of the most constructive applications within the sphere of spiritual and psychic knowledge.—A

### Laws of the Universe

A soror from the Midwestern States, addressing our Forum, says: "May I have an explanation of the terms: 'forces of nature' and 'laws of the universe'? I think it would give me greater confidence in my studies if I have this more complete understanding of the universe."

From the view of physics, a *force* is any agency which when exerted on a body will deform it or change its velocity. Consequently, anything, as an energy or as a substance causing change in the mass or motion of something else is a force. When you push a door you are one of the forces that cause it to open. From an abstract point of view, when one changes his way of living because of the customs of a community, one does so because of the *force* of public opinion. In nature, there are innumerable forces—that is, agencies, as phenomena of various kinds—which produce changes which we observe. Wind, lightning, gravity, sunlight, all of these are forces because they act in a way to produce observable changes in other phenomena.

In physics there are many examples given of forces balancing each other. These are

more technically known as forces of equilibrium. When an automobile travels along a highway, we have a combination of forces at work: some aiding, and others countering each other. Most certainly, the force of gravity is countered and overcome by the force of combustion in the automobile engine. In physical science, *inertia*—relative or apparent—consists of two forces equalizing each other. This may be observed when a small launch or motorboat seems to stand still while it is going against a strong tide.

In nature there are all kinds of agencies at work: stresses, thrusts, and energies, concerning some of which we have knowledge; indubitably, there are an infinite number of which we know nothing. When we are able to perceive one of these forces occurring with a degree of regularity, or which will always recur under uniform conditions, we have then the scientific basis of a *natural law*.

A natural law, then, is a persistent phenomenon; it is persistent in that it is universal in its application. It is universal because wherever the conditions exist by which it comes to manifest, its occurrence is inevitable. To man, the laws of nature appear as immutable. This immutability of natural law and its seeming constancy are, however, *relative*. They are related to the entire span of man's existence and experience. The period of human experience, in comparison with the existence of certain natural phenomena, is exceedingly brief—but a tick of the Cosmic clock. Long before human existence, there might have been much variation in a phenomenon that is known to us as law today. Its nature might have been quite different from what we now realize. Further, in the remote future, much that we now accept as law may go through other changes and thus would therefore prove itself as not being constant. As one philosopher-physicist has pointed out, the laws we now relate to the structure of matter may eventually undergo such changes that we would not perceive their relationship to our present conceptions.

The term *laws of the universe* may be taken as referring to the function of uniform phenomena, of our immediate solar system. However, it may also be considered from an even more infinite point of view. It may have reference to the nature of the entire *Cosmic*. When we speak of Cosmic laws,

it is with the assumption that what we have come to experience as mystical and spiritual phenomena—and which, to us, have a certain constancy and universality—must likewise have these same conditions throughout the whole of *being*. However, we have no way of empirically, that is, objectively, perceiving and proving whether what we accept as Cosmic laws has such a unity and constancy as to compose part of the very fabric of pure being. When mystics refer to phenomena as Cosmic laws, it is the result of an *intuitive judgment*. There is that innate self-evident truth latent in their experience that convinces them of its ubiquitous nature. It is this intuitive conviction, alone, that is the premise of our assumption that there are Cosmic laws.

Since, in the Cosmic, there is no determinate quality such as "time," it could well be that what we designate as *Cosmic laws* is also undergoing change in the course of eternity. Let us presume, for the purpose of analogy, that the entire interval of existence of some conscious kind of being is *one second*. Much that would recur in that second in the sphere of existence of that being would appear to him as having both unity and universality. After that second, as we well know, the quality and quantity of that phenomenon might change quite considerably. In fact, the phenomenon would be undergoing such a change even during the one-second interval; however, such perhaps would not be perceivable to the being whose life span was so short. Consequently, such a being would think of any phenomenon as he experienced it as being an example of the constancy of Cosmic law. Another being, coming into existence after the first one, and not knowing of the former's experience, would think that the phenomenon which he perceived, though different, was an example of the immutability of Cosmic law. It is, therefore, quite probable that Cosmic law was not the *same* in eons past—that is, the time beyond the realm of human discernment—and would not be the same in the future. From the pragmatic point of view, if, in our *second* of existence, Cosmic phenomena have unity and universality, that is sufficient for us. It is not what reality may be that is vital to us, but, rather, how we integrate our functions and comprehension with what we do perceive.



I am often reminded of this principle by the public use and common acceptance of complex technical appliances, such as the many electronic devices upon which our well-being and pleasure depends. We use these things efficiently but complacently. Most of the users are absolutely devoid of any knowledge of the engineering and scientific principles by which these things function. The public knowledge, with respect to the devices, consists only of instruction in the operation of the devices, learning how to adapt them to the needs of one's personal life. It is likewise not necessary that we know whether a Cosmic law is constant in absolute reality. It is only sufficient that we apprehend particular manifestations of the Cosmic laws during our momentary existence and adapt ourselves to them. The cycles of change that might have once occurred in Cosmic law, or that may occur in the future, are beyond our span of consciousness and are not contiguous to our existence. Our relationship to the Cosmic is always *now*.—X

### Do Infants Hate?

A soror was disturbed recently after reading an article by a psychiatrist in which reference was made to hatred among infants as young as a few months old. The soror has propounded the following question: "How can an infant with a paucity of experience be capable of the emotion of hatred?"

Religion, as well as some philosophies, has long expounded the natural virtues of children. The sacred writings of many peoples, such as the Bible, extol the virtue of innocence in the child. It, therefore, seems repugnant to many persons to substitute the evil of hatred for the traditional innocence of childhood.

Hatred is an emotion. It is a feeling engendered within us by sensations coming as the result of certain stimuli or experiences. Emotions themselves are really sensations. They are *changes* produced in the harmony of our being as the consequence of stimulus received. There is a rhythmic balance between the Vital Life Force of our being and the spirit energy or molecular structure of which our material substance consists. All stimuli which act intensely upon this natural harmony bring, as reaction, those inter-

nally aroused sensations which we know as the emotions. As the human organism reacts to the stimulation of the mind and that to which the body is exposed, so, too, the *self*, the deeper consciousness, responds to the organism's reaction to such stimulation. The sensations of the organism become the stimuli which engender the emotions.

Each sensation we experience does not arouse an emotional reaction. It would appear that only certain types or qualities of sensations become emotional stimuli. For analogy, we respond only to those external stimuli which can act upon the organs of our receptor senses, our ears, eyes, nose, and so on. All of these, as sensations, are reduced to certain kinds of agitation. These, in turn, become the keys that unlock the emotions, the latter being feelings whose direct causes are *within* us rather than without.

We soon become familiar with these internally aroused agitations or emotions. We know one as *fear*, another as *anger*, and still another as *hatred*, and so forth. A careful analysis of these feelings of mind indicates that some of the emotions are but variations of others. They are but different manifestations of the same intense mental state. Hatred and anger are related. We cannot hate without being angry. Likewise, when we feel angry, hatred is associated with the cause of the anger. However, when hatred dominates as an emotion, it is because the feeling has become more embodied in an intellectual form. In other words, in hate there is an idea which represents the cause of our anger, which symbolizes it. Hate is the *intense dislike* of the specific thing or condition which arouses the anger. One may display anger with little evidence of hate. If the cause of the anger persists, the stimulus, or that which causes it, becomes the symbol of the anger. It is the object of the hatred. We learn to identify our own emotions—we become conscious of them. We soon designate certain things of our experiences as contributing to the causes of our emotions. The more experiences we have, the more probable are our aversions to, or preferences for, things and conditions. We find it almost impossible not to love, hate, fear, and be angry.

An infant is subject to these reactions, coming from stimuli to which it is exposed. The sensations it has when it is in its mother's arms, when nursing, when tempo-

rarily neglected, when hungry, cold, or startled, are synthesized into feelings of *pleasure and pain*. These latter feelings produce those agitations of the self, of the subconscious, which are expressed as the emotions. The infant displays *repulsion* or hostility toward whatever aggravates it. Conversely, it displays happiness and affection toward what pleases it. Affection or love is the idealizing of the object that causes the pleasure. We love something because it represents to us the source of a highly pleasurable sensation.

If you take the infant away from its mother while it is nursing, you interfere with its enjoyment, a fundamental pleasure. This is agitation. It is a form of pain. The reaction on the ego is one of repulsion. There is anger, the tendency to rebel against this intervention. There is in the actions of the infant every evidence of anger. The kicking and crying are expressions of hostility toward a feeling, the cause of which is not known to the infant. There is, we may say, an *unconscious hatred* upon the part of the infant. It is unconscious because the infant is as yet incapable of reasoning or analyzing its experiences to determine what factors have provoked its anger. When the child is able to determine the cause of its provocation, then there is conscious hatred. His feelings are synthesized in a person or thing which he associates with them.

There is a false conception that hatred is an arbitrary state of mind and that its elements are not inherent in man. Love and hate are both potential in human nature. Both are natural and *necessary* categories of our being. They spring from states of harmony and inharmony of the human organism and mind. Just as love causes the individual to seek those things in his environment that will bring him happiness or which he identifies with it, so, too, hatred is repulsion of all things that cause pain, mental, or physical. Our emotional balance however, can be abnormal. The individual can be psychologically maladjusted to the extent that he conceives certain experiences as irritating and yet these would not be so to others. As a result, he manifests more dislike and hatred than another. The emotion of hatred causes the individual to be combative. His physical and mental selves, his nervous energy, are concentrated toward repulsion of the unwanted things or conditions.

He is tensed to rebel. A sustaining of this tension is detrimental to the nervous system. It keeps the individual in a state of conflict to which is added frustration. If he is unable to dispel the cause of his hatred, the psychologically maladjusted individual may hate continuously, with obviously injurious effects to his nervous system and personality.

You cannot teach a person not to hate by affirmations or by analogy. You can, however, make him less hateful by teaching him to understand the circumstances to which he is exposed in life. Through not having false conceptions, of which the ideas might aggravate him, hate and anger become less frequent. The ignorant and superstitious person is more excited to hate. The emotion of hatred is an *effect*, not a cause. Through education, moral, social and academic, the causes of hatred are minimized.

Teasing of children can cause inclinations toward hostility in their social relations. They become suspicious of the behavior of all persons. They are psychologically conditioned to repel every gesture made toward them as a hostile act. They are more easily offended or hurt, arousing anger and subsequent hatred. The elements of hatred, as said, are born in man. They have their necessary place. We can, however, avoid unduly cultivating this emotion.—X

### Entering the Cathedral of the Soul

The Master of the New York City Lodge now states: "During our last convocation we had an 'open forum.' Here one frater brought up the question, 'How can I reach the Cathedral of the Soul?' And one soror asked: 'How do I know that I am in the Cathedral of the Soul?' We dwelt upon this subject quite a while and had a very interesting discussion. I have observed during conversations among members and in temple degree meetings that the Cathedral of the Soul pops up frequently. Therefore, I feel the urge to approach you and ask that you speak to us on this subject through the medium of *The Rosicrucian Forum*."

The book *Liber 777, or The Cathedral of the Soul, Its Origin, Purposes, and Program of Services*, answers most of the frater's questions. Of course, he is aware of this fact and is asking for any further light which we may cast upon the nature of the

experience of entering the Cathedral of the Soul. The Cathedral is, in fact, a *concentration* of the spiritual selves of all those members who seek Cosmic attunement. The Cathedral is, abstractly, a plane of consciousness where there are assembled the many minds who have similar impersonal ideals. Each who truly enters the Cathedral is first motivated by the desire to raise his consciousness above his physical self and his material surroundings. He wishes to attune his larger self, the higher aspect of his consciousness, with the great Cosmic Intelligence. He further wishes to feel *en rapport* or in harmony with the rhythmic pulsation of that great force of which the Cosmic consists.

We, each of us, are always *in* and *of* the Cosmic; and since we are of the Cosmic, in that our beings are directly the result of Cosmic laws, we cannot ever be separated from it. Though we are of the Cosmic, we are not, however, always *conscious* of that magnificent fact. We know our beings are a manifestation of Cosmic law, but that is not the equivalent of realizing the source directly. Let us use a simple analogy to explain this difference. A boat, we shall say, is dependent upon the sea. After all, if there were no sea, there would be no need of a boat to traverse it. The sea is greater than any single boat that crosses it. However, if we were on a boat and remained locked up in our stateroom, the whole import of our relation to the sea, the journey itself, could not be fully realized by us. We would know that we are on a boat. We could tell that by the motion and other factors. We would know, as well, that the boat must be on the sea. Yet we would not be conscious of the sea itself. Only when on deck and looking across the vast expanse of water would we gain a full appreciation of the magnitude of the sea and derive the greatest enjoyment from the journey. The boat may be likened to our individual state of objective consciousness; while the sea may be likened to the Cosmic.

In entering the Cathedral of the Soul, we are conforming to the usual conditions of a mystical state. There is, first, the need to elevate the consciousness, that is, to experience reality which transcends our objective experiences. It consists of introverting our attention, turning consciousness inward and away from the impressions of the receptor senses.

It obliges us to suppress by will each of our objective faculties. We should try not to see (by closing our eyes), not to hear, not to smell, or feel our body or surroundings. It is an exclusion of externality. Immediately, then, certain other attributes of self become dominant in consciousness. We experience emotional reactions to the exercise we are performing, such as excitement. Then, too, there is a recollection of memory impressions. Each of these in turn must be eliminated, for, if not, we would remain in a subjective or intermediary state of consciousness.

The next step in approaching the Cathedral of the Soul is to hold in mind the wish to share momentarily the ecstasy of *oneness* with the great Cosmic mind. One should desire that his whole being be inspired by becoming in concord with the universal creative force and that his mind be purged of any distracting thoughts. Further, one must desire to be of *service*, not just to benefit personally by entering the Cathedral. The mental attitude should be that one wishes to enter into the assembly of all the great minds that have projected their consciousness into the Cosmic. One should then wish to be used; that is, his consciousness to be so directed that, psychically or otherwise, he becomes an instrument for the fulfillment of some Cosmic expression. Also he should think of projecting out of himself as if he were trying, in consciousness, in thought, to depart from the body and ascend into space. For the moment, he should visualize an ethereal substance, representing the self, as spiralling like a coiled spring from the solar plexus.

When you are able to visualize this spiralling of self, combined with your nobility of purpose, that is, to be of service, then cease all thought. After all, as long as you dwell on the thought, you are using your mental processes and, by doing that, self is confined to the lower levels of consciousness. It could not then enter those higher stages of consciousness which bring it directly in harmony with the Cosmic. The transition, from holding these thoughts in mind to a consciousness that one has entered the Cathedral, is not direct. There is an *intermediary* stage, a period when there is really no consciousness of either the purpose we have in mind or the Cathedral. There is no gradual change

from one state of consciousness to another which we are able to realize. It is difficult to make comparison, but we can say it is somewhat like entering sleep at night. At first we feel drowsy, when we are going to sleep, and then we lose consciousness. We are never aware of the exact moment when sleep descends upon us.

As for knowing when one is in the Cathedral of the Soul, this may be realized in several ways. There are, however, two principal examples which indicate that the desired state has been attained. One is that there is a sense of liberation, of freedom of the person from all distress or aggravation. There is also a feeling of exhilaration, an exquisite sensation unlike any that has ever been experienced by you. A very crude analogy of the latter is that momentary experiencing of peace profound which each of us has had at some time. It is, to make a rough comparison, a condition of our having no physical or mental distraction, of enjoying both physical and mental relaxation, and as if waves of soothing, almost caressing, sensations were passing through our being. During this state of being in the Cathedral, there is a consciousness of being surrounded by, or in the presence of, a company of other intelligences. They are minds, selves, in the same state of consciousness as our own. There is a realization of a presence, we say, but usually no knowledge of any particular personality.

The other sensation of knowing that we have entered the Cathedral of the Soul is to hear exquisite, unearthly music, or to seem to smell a fragrance far exceeding that of any flower whose scent we have ever known. This means really that there is a titillating of our various senses. Psychically, each of the senses manifests the particular excellence of its quality in harmony with each other. We may hear, too, words of great inspiration, as though they were coming to us from out of the void. We seem to understand them. In substance they are self-evidently true and convincing—*illuminating*,

in fact. Some of these impressions are retained when we return from the Cathedral of the Soul to our objective state. Later, upon returning, we have a sense of cleanliness of mind and body. Our moral being seems refreshed and we possess a consciousness of inherent righteousness that strengthens our determination to rise above the petty thoughts and deeds of our daily lives. We are then impervious for some time, to the annoyances ordinarily experienced. This condition may persist for hours or days after the Cathedral contact.

There is an important *preliminary procedure* necessary for attempting to enter the Cathedral of the Soul. It is symbolic but psychologically vital as well. In the book, Liber 777, Frater Charles Dana Dean, late Grand Master, delineated these preparations. Though each member has this truly *spiritual* brochure, we quote from it because it is important for you to refresh your mind on these points:

“At whatever hour we may wish to attune ourselves with the Cathedral and enjoy the contact and communion we shall proceed as follows:

“First, we shall wash our hands in clean water and dry them well as a symbol of the cleansing of our bodies to enter the Cathedral. Then we shall take a drink of cold water as a symbol of the cleansing of our mouths that they may be pure and free from any utterances that would be improper in the presence of the Masters and the Spiritual Minds assembled in the Cathedral. Then we shall sit in silence in some place in the home where we may be alone, whether in the dark or in the light, and, closing our eyes, we shall say this brief prayer in soundless words:

“May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Cathedral of the Soul, and Commune in pureness and worthiness. So mote it be!”—X

## INDEX OF VOLUME XXII (Comprising the entire Six Issues of the Twenty-second Year)

NOTE—The small letters after the page numbers refer to position on page: *a*, upper half of first column; *b*, lower half of first column; *c*, upper half of second column; *d*, lower half of second column. Titles of articles are italicized.

## A

Abnormality, 114c  
 Aborigines, 108c  
*Absent Healing*, 13-14 (See also Healing)  
*Adventure and Entertainment*, 35-37  
 Airplane, 53d  
 Alchemical Garden, 18d  
 Alexandria, 89b  
 AMORC: (See also Rosicrucian)  
   Administrative office, 70b  
   Advertising, 68d-69  
   Audits, 104b-105  
   Autocratic Rule of, 103-105  
   Board of Directors, 38c  
   Constitution and Statues, 103b-104  
   Council of Solace, 116-118, 126a, 134d-135  
   Credentials, 91c-92  
   Department of Instruction, 124-126  
   Experiments, 95b, 115d-116  
   Fidelity bond, 104c  
   Funds, 104a-105  
   Imperator, 103b-104, 118c  
   Internationalism, 68d-70  
   International Research Council, 125a  
   Literature, 68d-69, 98a  
   Lodges and Chapters, 70b, 91a, 118d-119  
   Members, 59b  
   Motion picture, 4d-5  
   Other jurisdictions, 91b  
   "Passport," 91c-92  
   Regional offices, 70a  
   Supply Bureau, 90a  
   Supreme and Grand Lodges, 69c-70, 103b-104  
   Tape recorded discourses, 39c-40, 110c  
   Teachings, 62d, 69b-70  
   Technical Department, 40a  
*Analyzing Events*, 100-101  
*Ancients? Why Imitate the*, 74-75  
 Anger, 114b, 137d  
 Animals, 33b, 57b, 109a, 113d  
 Appetites, 36a  
 Apples, 33d-34  
*Application of Rosicrucianism*, 28-29  
 Arabia, 88c  
*Are All Fears Negative?* 108-110  
*Are Men Born Good?* 106-108  
*Are Our Lives Deceit?* 63-65  
 Aristotle, 66c  
 Asiatics, 52a  
 Atman, 65d-66  
 Attainment, 130d-131  
*Attainment is Not Equal, Why*, 20-21  
 Attraction, 44d  
 Attunement, 12b  
*Autocratic Rule of A.M.O.R.C.*, 103-105  
 Automatic writing, 21d, 23c  
 Avatars, 23c, 130a  
 Awarif al Ma'arif, 67c

## B

Balance, 30a  
*Balance, Emotional*, 32-35  
 Behavior, 17b, 26c  
*Being, The Light of*, 56-57  
 Beliefs, 83d-85  
 Bergson, Henri, 33d  
*Best Time, The*, 105-106  
 Bigamy, 26c  
 Birth, 102a  
*Birth Control and Soul Development*, 80-81  
*Blind, Dreams of the*, 85-87

Body, 13c, 35b

*Body, Our Mind*, 55-56

*Book M*, 88c

Books:

  Art of Absent Healing, The, 80a, 118d  
   Bible, 106d, 137b  
   Communis et Generalis Reformatio, 88b  
   Dialogues (Plato), 40d  
   Enneads (Plotinus), 67a  
   Fama Fraternitatis, 87d-90  
   Genesis, 106d  
   Job, 107a  
   Liber 777, 138d, 140c  
   New Testament, 58d  
   Old Testament, 99a  
   Peace of Mind (Liebman), 34b  
   Principles of Psychology (James), 57c  
   Psalms, 90b  
   Rosicrucian Manual (Lewis), 82c, 83d  
   Self Mastery and Fate With the Cycles  
     of Life (Lewis), 105a-106  
   Story of Learning, The, 71a  
   Upanishads, 65d, 77a  
 Brahmanism, 65d  
 Buddha, 4d-5  
 Buddhism, 66b, 77b  
 Burroughs, John, 33d

## C

Cancer, 37b-38  
*Can We Know Reality?* 40-41  
 Cartoonists, 52a  
 Cathedral of the Soul, 85a  
*Cathedral of the Soul, Entering the*, 138-140  
 Caution, 108d  
 Cells, 55c  
*Challenge, A World*, 122-124  
*Changing Concept of God, A*, 98-99  
 Character, 102d  
 Child, 33b  
 Children, 74a, 113d-114, 138c  
 Churches, 52d, 69d-70, 84b-85  
 Christ, 74c-75  
 Christmas, 61c-62  
 Citizenship, 59c-60  
 Clairvoyance, 101b  
 Class master, 124c, 125c  
 Clergyman, 84d-85  
 Code of Ethics, 2a-4, 106d-108  
 Color, 12d, 86c  
 Comedy, 33d  
 Commentators, 52b, 100d  
*Commercial Use of Ideals*, 61-62  
 Communism, 122a-124  
 Concentration, 20b, 75d-78, 112d  
 Conscience, 59b, 107c  
*Conscience Racial? Is*, 8-10  
*Conscientious Objectors*, 42-44  
 Consciousness, 108b, 112b-113, 129c, 139b-140  
 Consent, 131d  
*Contemplation, Meditation and*, 75-78  
 Contraception, 80b-81  
 Corruptness, 123b  
 Cosmic, 139a  
 Cosmic consciousness, 12b, 129c  
*Cosmic Help, Requesting*, 10-13  
 Cosmic Keyboard, 65c  
*Cosmic Marriage*, 44-46  
 Costumes, 74a-75  
 Council of Solace, 126a, 134d-135  
*Council of Solace, AMORC*, 116-118

C R. C 88b-89  
*Credentials, Membership Travel*, 91-92  
 Creed, 3a  
*Criticism, The Psychology of*, 46-47  
*Cruelty, Love of*, 113-114  
 Cults, 74b-75  
 Curiosity, 51a  
 Cycle, 62a-63, 105b-106, 111b, 129c

## D

Damascus, 88c  
*Dangers of Nationalism*, 67-70  
 Dawn, Golden, 18c-19  
 Dean, Charles Dana, 140c  
 Death, 102a  
 Decalogue, 4c  
*Decreed? Are Our Lives*, 63-65  
 Deformity, 55d-56  
 Delphian Oracles, 5d  
 Democracies, 26d, 122a-124  
 Democracy, 81d, 100d  
 Demonstrations, 39b  
*Department of Instruction*, 124-126  
 "Depth psychology," 33c  
 Desire, 10d, 27b, 54c, 131b  
 Despotism, 122d  
 Destiny, 65a  
*Destruction in Nature? Why*, 110-112  
 Development, 94b, 113b  
*Development, Well-Rounded*, 31-32  
*Did Egypt Preserve the Light?* 87-90  
 Dionysius the Areopagite, 91a  
 Directory, Digest, 92b  
*Discourses, Tape Recorded*, 110  
 Disease, 13c-14  
 Divorce, 45d-46  
 Doctrines, 83d-85  
 Dog, 33b  
 Dogmas, 83d-85  
*Do Infants Hate?* 137-138  
*Do Prayers Help the Deceased?* 90-91  
*Dreams of the Blind*, 85-87

## E

Education, 81b  
 Ego, 114a  
*Egypt Preserve the Light? Did*, 87-90  
 Elements, 62d-63  
 Elevator, 21b, 64d-65  
 Emerson, 106d  
*Emotional Balance*, 32-35  
 Emotions, 32b-37, 137b  
 Engineer, 53c  
*Entering the Cathedral of the Soul*, 138-140  
*Entertainment, Adventure and*, 35-37  
 Escapists, 101a  
*Ethics, Universal*, 2-4  
*Events, Analyzing*, 100-101  
 Evolverment, 129b  
 Experience, 31d, 83a, 92d  
 Experiments, 57b, 134b  
 Externality, 92d  
 Extramarital relations, 45c  
 Extroverts, 42b  
 Evil, 11b, 106d-107  
*Eyes of a Mystic, The*, 114-116

## F

Faith, 84d  
*Fama Fraternitatis*, 87d-90  
 Fatalism, 63d-65  
 Fear, 131b  
*Fears Negative? Are All*, 108-110  
 Fez, 88d-89  
 Fichte, 93b

*Finding Personal Peace*, 52-54  
 Floods, 111a  
*Forbearance, Intolerance and*, 26-28  
 Force, 126d, 135d-136  
 Freedom, 27d-28

## G

Galvanometer, 116a  
 Garden, Alchemical, 18d  
 Genes, 55d  
 Gifts, 61c-62  
 God, 54b, 81d-83, 90c-91, 106d  
*God, A Changing Concept of*, 98-99  
 Goddesses, 6a  
 God of My Heart, 99c  
*Gods, Men and*, 4-5  
 Golden Dawn, 18c-19  
 Good, 11b  
*Go to School Again*, 70-71  
 Grief, 34a  
*Growth Through Realization*, 93-95

## H

Habit, 31d-32, 34a, 35c, 95c  
 Hagiographies, 5d, 90c  
 Harmonium, 31a  
 Harmony, 30a  
 Hate, 114b  
*Hate? Do Infants*, 137-138  
 Healing, 78c-80, 118c, 135c  
*Healing, Absent*, 13-14  
 Health, 11a, 14a, 35a  
*Help? Must We Request*, 78-80  
*Help, Requesting Cosmic*, 10-13  
*Help Your Lodge or Chapter*, 39-40  
 Humor, 34a  
 Hypnosis, 126-128  
 Hypocrite, 17a

## I

Idealism, 52d  
*Idealism, The Use of*, 14-17  
*Ideals, Commercial Use of*, 61-62  
 Ideas, 75d-76  
 Ideation, 85c  
 Ignorance, 26a  
 Illness, 65a  
 Illumination, 19a, 23b  
 Images, 86b  
*Immortality—The Maturity of the Soul*, 132-133  
 Impulses, 87a  
 Incarnations, 129c  
*Incarnations, Our*, 62-63  
*Incentive, The Source of*, 61  
*Individual and Group Karma*, 59-60  
*Infants Hate? Do*, 137-138  
 Infidelity, 44b, 45c  
 Initiation, 18d, 32b  
 Inner self, 23d  
 Instinct, 3d  
*Instruction, Department of*, 124-126  
 Intelligence, Supreme, 16a  
*Intermarriage, Racial*, 47  
 Internationalism, 67d-70  
 Intimidation, 4b  
 Intolerance, 123d-124  
*Intolerance and Forbearance*, 26-28  
 Intuition, 101b, 113b  
*Is Conscience Racial?* 8-10

## J

James, William, 57c  
 Jerusalem, 88c  
 Jesus, 130d  
 Jijimuge Doctrine, 66b

Judaism, 54a  
Judgment, 100c  
Justice, 9b

## K

Kant, 41a, 50b, 93a  
Karma, 20d, 45a-46, 81c-83, 102d, 117c  
*Karma, Individual and Group*, 59-60  
Kegon School, 66b  
Kingdom of Heaven, 113a  
Knowledge, 19d, 31b, 84d, 93a, 95a, 131c  
*Knowledge, Subjective*, 112-113

## L

Language, 56b  
*Language and Telepathy*, 133-135  
Law, 44c  
Law of Amra, 117d  
Laws, 2a, 14a, 81d, 110d  
Laws, Mosaic 81a  
*Laws of the Universe*, 135-137  
Leibnitz, 55c  
Lewis, Dr. H. Spencer, 37b-39, 46c, 63a, 115d, 116a, 117a, 125a  
Life, 132c  
Life, Future, 131a  
Life on other planets, 37b  
*Light? Did Egypt Preserve the*, 87-90  
*Light of Being, The*, 56-57  
*Lives Decreed? Are Our*, 63-65  
Locke, 40d  
*Lodge or Chapter, Help Your*, 39-40  
*Lodge or Chapter Membership*, 118-119  
Logos, 66d  
Love, 45c, 138b  
*Love of Cruelty*, 113-114  
*Love? What is Universal*, 54-55  
Lustration, 22b

## M

Ma'arif, Awarif al, 67c  
Magazines:  
    Rosicrucian Digest, 92b, 117c  
    The Rosicrucian Forum, 101d, 112c, 117c, 138d  
Magic, Sympathetic, 74b, 75c  
Maier, Michael, 88b  
Man, 17d, 41d, 111b  
Manetho, 89c  
*Man, Temptations of*, 7-8  
Marriage, 26c, 47a  
*Marriage, Cosmic*, 44-46  
Masters, 124c, 125c, 129d-131  
*Mastership, Some Elements of*, 128-132  
Materialism, 15a  
Maturity, 132b-133  
Medication, 14b  
Meditation, 23a, 53c, 112d  
*Meditation and Contemplation*, 75-78  
*Membership, Lodge or Chapter*, 118-119  
*Membership Travel Credentials*, 91-92  
Memory, 20a  
*Men and Gods*, 4-5  
*Men Born Good? Are*, 106-108  
Mesmer, Franz, 126b-127  
Metaphysics, 15a, 16c  
Microorganisms, 13c  
Mind, 12b, 17b, 19b-20, 35b-37, 101b  
*Mind Body, Our* 55-56  
Miscegenation, 47c  
Misrepresentation, 51b  
Mohammedanism, 67b  
Mohammedans, 89c  
Money, 11b  
Monopolies, 122d-123  
Moors, 89d  
Morals, 2b-4

Moral standards, 16b  
Mortality tables, 64c  
Motion pictures, 36b-37  
Motivation, 57c  
Murder, 36d  
Music, 32a  
*Must We Request Help?* 78-80  
Mystery schools, 18d  
*Mystic, Eyes of a, The*, 114-116  
Mysticism, 22a  
*Mystics, Rational*, 21-23

## N

*Nationalism, Dangers of*, 67-70  
Neoplatonism, 67a  
Nervous disorders, 35b  
Neurōsis, 109d  
News, 52b, 100b  
Night, Obscure, 18a-19  
Nile delta, 47b

## O

*Objectors, Conscientious*, 42-44  
Obscure Night, 18a-19  
Occidentals, 68b  
*Oneness, The*, 65-67  
Ontology, 65d  
*Ordeal of the Soul, The*, 17-19  
Orientals, 68b  
*Others, Sacrificing For*, 41-42  
Ouija board, 21d  
*Our Incarnations*, 62-63  
*Our Mind Body*, 55-56

## P

Pain, 82d-83, 114c  
*Pain, Pleasure and*, 57-59  
Papyri, 89c  
Path of Illumination, 19a  
*Patriotism versus Propaganda*, 50-52  
Peace, 60b, 140a  
*Peace, Finding Personal*, 52-54  
Pendulum, 57d  
Perception, 19c, 31c  
Perfection, 31a  
Persecution, 123d-124  
Personality, 95d  
Philalethes, Eugenius, 88c  
Philosophy, 15a  
Photograph, 91d-92  
Pineal gland, 116b  
Planes, 21c  
Plato, 40d  
*Pleasure and Pain*, 57-59  
Pleasures, 36a  
Plotinus, 67a  
Pneuma, 66d  
Poems:  
    A Message for you at Christmas (Chase), 49  
    Arise (Nipata), 25  
    Light of Asia, The (Arnold), 121  
    Silent Traveler, The (Starr), 1  
    Spring Song (Chilton), 97  
    There is no Death (North), 73  
Poverty, 81b  
Power, Supreme, 3c, 98a-99  
*Prayers Help the Deceased? Do*, 90-91  
Prejudice, 68b  
Preparation, 22a  
Probability, 65b  
Projecting, 139d  
*Propaganda, Patriotism versus*, 50-52  
Psychiatry, 35b  
*Psychology of Criticism, The*, 46-47  
Ptolemy Philadelphus, 89c  
Publications, 46b

Purgation, 22b  
 Purgatory, 90c  
 Pyramid texts, 123b

## R

Races, 47a  
*Racial Inter-marriage*, 47  
*Racial? Is Conscience*, 8-10  
*Rational Mystics*, 21-23  
 Readiness, 130a  
*Reality? Can We Know*, 40-41  
*Reality of Thought*, 92-93  
*Realization, Growth Through*, 93-95  
*Reap, So Shall You*, 81-83  
 Recorders, Tape, 39d-40, 110c  
*Reincarnation Interests Us, Why*, 101-103  
*Reincarnation, Sex and*, 5-7  
 Relaxation, 36a  
 Religion, 68b, 102b  
 Religionists, 26b, 90c  
*Religious Beliefs? Should Rosicrucians Have*, 83-85  
*Requesting Cosmic Help*, 10-13  
 Resentment, 131d  
 Resistance, 131b  
 Responsibility, 114a, 129a  
 Retirement, 30c  
 Rituals, 39b, 75b  
 Roman Church, 89d  
*Rose-Croix Institute Dissolved*, 37-39  
 Rose-Croix University, 70d-71, 115d  
 Rosicrucian: (See also AMORC)  
   Healing, 13a-14  
   Literature, 56c  
   Metaphysics, 16c  
   Monographs, 94c, 135b  
   Mysticism, 66a  
   Philosophy, 13b, 16d, 17b, 66b, 94a, 129b  
   Rituals, 77d  
   Teachings, 21c, 43d, 56a, 65d, 77d-78, 98a, 112d, 124d-125  
   Temples, 56d-57  
   Treatments, 78c-80  
 Rosicrucianism, 113b  
*Rosicrucianism, Application of*, 28-29  
 Rosicrucian Order, 59b, 63a, 67d-70, 84c, 87d-90, 99b  
 Rosicrucians, 20c-21, 60c, 65b, 71a, 83d-85, 100a  
 Routine, 30b

## S

*Sacrificing For Others*, 41-42  
 Sanctum, 53a  
*School Again, Go to*, 70-71  
 Schools, Mystery, 18d  
 Science, 65c  
 Security, 3d-4  
 Self, 107d-108, 139d  
 Self-consciousness, 108b  
 Self-preservation, 33c, 43b  
 Sensations, 86a, 108b, 137c  
 Senses, 40b, 92d  
*Sex and Reincarnation*, 5-7  
*Should Rosicrucians Have Religious Beliefs?* 83-85  
 Sleep, 140a  
 Socialism, 122c, 124a  
 Society, 50c-51, 107b, 123b  
 Society, Primitive, 3b  
 Socrates, 16c, 52d, 108a, 132a  
*Some Elements of Mastership*, 128-132  
*So Shall You Reap*, 81-83  
 Soul, 66a, 67b, 90c, 129c, 132b  
*Soul Development, Birth Control and*, 80-81  
*Soul, Entering the Cathedral of*, 138-140  
*Soul, Immortality—The Maturity of*, 132-133  
 "Soul mates," 45b  
 Soul-personality, 6d, 21a, 90c  
*Soul, The Ordeal of the*, 17-19

Sounds, 133b  
*Source of Incentive, The* 61  
 Space, 29b, 86b  
 Spain, 88d, 89c  
 Spanish Inquisition, 9c, 114b  
 Statistics, 64c  
 Stimuli, 137c  
 Stoics, 66d  
*Subjective Knowledge*, 112-113  
 Subjective mind, 95b  
*Subjectivity*, 19-20  
 Sufis, 67b  
 Superstitions, 21d  
 Suppression, 33c  
 Supreme Intelligence, 16a  
 Symbols, 133c  
 Synthesis, 41a

## T

Taboos, 102a, 107b  
*Tape Recorded Discourses*, 110  
 Tape recorders, 39d-40, 110c  
 Teasing, 138c  
 Telepathy, 101b  
*Telepathy, Language and*, 133-135  
 Teletype, 87a  
*Temptations of Man*, 7-8  
*Tension, Time and*, 29-31  
 Theft, 107c  
 Theocracy, 84a  
 Thinking, 134a  
 Third eye, 116b  
*Thought, Reality of*, 92-93  
 Time, 86b, 95b  
*Time and Tension*, 29-31  
*Time, The Best*, 105-106  
 Torture, 8d, 9c, 114b  
 Translators, 133d-134  
*Travel Credentials, Membership*, 91-92  
 Tyranny, 122d

## U

*Universal Ethics*, 2-4  
*Universal Love? What is*, 54-55  
*Universe, Laws of the*, 135-137  
 Unmoved movant, 66c  
 Untruth, 4b  
 Upanishads, 65d, 77a  
*Use of Idealism, The*, 14-17  
 Utopia, 94b

## V

Vaughan, Thomas, 88c, 89d  
 Visualization, 134d

## W

Wages, 61a  
 War, 42d-44, 59a-60, 100b, 123c  
 Wave bands, 12d  
 Wealth, 30a  
 Weapons, 59a  
*Well-Rounded Development*, 31-32  
*What is Universal Love?* 54-55  
*Why Attainment is Not Equal*, 20-21  
*Why Destruction in Nature?* 110-112  
*Why Imitate the Ancients?* 74-75  
*Why Reincarnation Interests Us*, 101-103  
 Will, 8a, 109c, 116b  
 Women, 6a-7  
 Wonder, 15d  
 Words, 133c  
 Work, 36a  
 World, 40b, 67d  
*World Challenge, A*, 122-124  
 World War II, 52a, 100b





# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

---

Vol. XXIII

AUGUST, 1952

No. 4

---

## STAR CALL

Tonight my spirit soars!  
It will not stay enclosed  
by walls—  
be barred by doors,  
nor lured by any beauty housed.  
It goes to seek its own content  
when star-aroused!

—Pamela Vaull Starr

---

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 (16/1 sterling) ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## PRIDE, TRUE AND FALSE

*Dear Fratres and Sorores:*

The satisfactory estimation of ourselves constitutes pride. Experience makes it clearly evident whether we personally possess any qualifications which are prominent or which exceed the average. It gratifies the ego to realize that we have individual distinction. There is nothing so demoralizing to human dignity as to have the self completely submerged. The self has entity only in its expression. The self must motivate the activities of the body and mind in a manner as is somehow representative of it. We have realization of self by the exercise of volition and will. In willing or choosing, we know that we are, but such is not sufficient for personal satisfaction. The self must be objectified to the extent that it is recognizable by its achievements as are the other realities of its environment. No normal human being is content to be merely conscious of self. In fact, if self realizes only itself, it is immured within its own organism. A thing has existence, insofar as the human mind is concerned, not just in the fact that it is but that it can be known. Consequently, every human being strives to make self known.

Since self constitutes principally the psychic and intellectual aspects of our being, our judgments, our emotional states, our creative inclinations, and moral idealism, it is only through these channels that it can win recognition from others. Every man cannot be a genius nor can he exceed all other men in some achievement. He can win distinction among his associates by transcending them in some mental or physical characteristic. A boy need not be a champion swimmer to have pride of self. If he is able to swim better than his immediate friends he has asserted self, made it a reality beyond his own consciousness. A man who is a better cabinet-maker, gardener, or all-round mechanic will acquire this sense of pride in the manifestation of self.

Pride of self can also be expressed in the negation of temptations or in the display of what is accepted to be good character. Thus,

if society has established certain ethical or moral ideals and the individual knows that he has the public respect because of his conformity to them, it results in his having pride in his self-discipline. Society is composed of numerous minor groups. There are: first, the family; then one's circle of immediate friends; then the business associates and neighbors; and finally the whole community, the latter being part of a still larger community, the state. Pride, as esteem of self, begins in the smallest circle of society and may expand from one into another. Thus, the child's first awareness of pride is the distinction it has in the praise extended to it by its parents. The child's next circle of environment constitutes his playmates, then his fellow students in school. The self must grow progressively, move from one circle of human relations to another. In such spheres of human activity, the self must find pride if the individual is to experience happiness and have confidence in himself.

There may gradually develop a hierarchy of prides for the individual. As one extends the self in various accomplishments, though others may exceed him in one circle of activities, he realizes that he excels others in some different circle. In this way pride, with the confidence it instills, is never entirely lost to the individual. One, for example, may be an accountant. In his profession he may not be the most renowned. However, he may have pride in the fact that in his conscientious thoroughness and comprehension of accounting principles, he is superior to many others in his line of work. Moreover, he always has pride in the fact that he has knowledge of a technical subject, which transcends that of persons in nonaccounting circles.

Pride is principally hurt by an *overestimation* of the achievements of self. There is the unfortunate tendency not to subject our own acts to a critical analysis. We know that self diminishes in proportion to the lessening recognition and distinction of its efforts. This is a depressing experience to self.

It engenders emotional states which self seeks to avoid. This lessening recognition is an admission we hesitate to make even to ourselves. As a consequence, there is the propensity to justify our own errors and weaknesses so as not to lose, to ourselves at least, the objectivity of self. The individual finds excuses in circumstances which otherwise reveal his inferior and erroneous acts. This blinds him to those faults which need correction. They likewise give him a false confidence in himself. To convince himself of the excellence of some personal function he may become boastful. As a result, he precipitates himself into conflict with those who do exceed him in his qualifications. His deficiencies are then prominently exposed to those who otherwise might not have observed them. Their remarks may so depreciate his self-esteem that he becomes unable to do as well those things in which he is truly well qualified.

False pride is developed most frequently from reliance upon the laudatory, but insincere, remarks of others. The wise man or woman *knows* whether or not what he or she has done has merit. Self is intangible, but what follows from it can be subjected to fixed standards of evaluation. One does not have to rely upon the flattery of others to know that his deeds have distinguished him. We can find the means of determining whether or not what we have created or effected with hand or mind is as outstanding as others may claim it to be. Descartes, French philosopher, declared that his first rule in the search for knowledge was "—never to receive anything as a truth which I did not clearly know to be such; that is, to avoid haste and prejudice and not to comprehend anything more in my judgment than that which should present itself so clearly and so distinctly to my mind that I should have no occasion to entertain a doubt of it." How dangerous it would be for a man to be told that he could swim well when, in fact, he could not. Reliance upon the flattery of others is to jeopardize one's self-esteem by causing it to be exposed to conditions for which one is not yet prepared.

The greater distinction of self is found in the voluntary direction of one's mental and physical powers. The pride is had in that self has asserted itself to bring about its own

recognition. Congenital beauty of face and form, for example, may confer distinction upon self and instil a sense of pride but it is both false and dangerous, for such does not call forth the latent qualities of self. Therein is no awakening of the talent and no pride of achievement which encourages one to transcend his present status. Since such a distinction—while it lasts—is attained without effort, it obstructs the otherwise natural assertion of the self *to be*.

One who boasts of his achievement, even if it is factual, likewise displays a false pride. It most often indicates that a certain excellence has come to him without great effort and that he is satisfied not to further probe his being for other potential but perhaps arduous distinctions. Autobiographies of many eminent men relate that their greatest pride was had in the awakening and developing of a talent that had lain dormant, rather than in the eminence that came to them from some native ability which was facile for them.

A man with true pride has found self. A man with false pride is lost to his own self.

Fraternally,

RALPH M. LEWIS,  
Imperator.

### Are We Tested?

A soror in Canada now addresses our Forum and says: "In the monographs there are references to the student's having 'tests' which are related to their progress, sincerity, etc. There is also the statement that the Order is apprised of the progress of the student 'in ways we have of knowing.' Further, with respect to the student, it says: 'There have been tests' by which it implies that the Order knows what the member has accomplished. Does the Order have specific masters or technicians to test us as to our reaction? When I inquired of a more advanced student of the monographs with reference to the tests, he said that, as far as he had any knowledge of it that he had never had any tests. I am of the opinion, however, that I have had many."

The Rosicrucian student is judged in various ways. This judgment is founded upon the results of tests to which the member is exposed in his progress through the degrees. Insofar as the Order's testing the member,

these tests are of two kinds. First, and most common, are the mental tests, or written examinations which are given at the conclusion of several of the degrees. Specific questions are asked which are based upon the subject matter of the monographs of the degree through which the student has presumably just passed. If the student answers the questions and submits the completed examinations to the Department of Instruction, it is quite a simple matter to determine whether he has studied, and whether he has understood what he has studied. Accompanying the acknowledgment of such examinations, the student receives a set of correct answers. The student can then learn how correct he was in his replies to the questions.

Suppose a member does not take the examination—as some do not—is he avoiding the test? Further, if the monographs continue to him, are the tests really sincere? When a member defaults in such a matter, he is only affecting himself, not the Grand Lodge. After all, such tests are really not for the purpose of letting the AMORC Staff know what the member may understand of the teachings, but, rather, to cause the member himself to realize what he knows or what he has not learned. Every examination received is entered upon the membership records of the Grand Lodge, on the personal record of the member. If one does not send his examinations in, *that fact also* appears on the card. It is not as though the Grand Lodge is only concerned with those who comply, but it knows, as well, those who do not. The very fact that a member does not take the examinations and does not offer to explain, indicates that he has been tested within, and in such a test has failed. His inner self, his moral being, knows that he has shirked a responsibility. No one else has to tell him such a fact. There will be a time when he has to compensate for this negligence, this indifference which has been a demerit against him in his personal progress.

There are written tests in the higher degrees which cannot be evaded. A member is written to, when he does not comply. He is given a reasonable time in which to make the effort to do so. If he does not, certain of his membership privileges are discontinued, including his studies.

The second kind of test is *psychic*. It consists of meeting our mystical obligations to

our own spiritual selves. It is a Cosmic duty, a response to Cosmic law, that we employ our intelligence for the awakening of self, the realization of the greater part of our beings—which is the higher self. We demean ourselves when we refuse or subsequently fail to perform such exercises as will awaken our divine faculties. Certainly, none are so blind as those who will not see. The member is given numerous exercises to perform by which he can demonstrate Cosmic laws to himself, and, at the same time, develop that self-consciousness which constitutes the higher attributes of his being. We can be illumined. We can exercise powers that transcend our physical selves. We can become a medium for the enlightenment and advancement of mankind. We are offered opportunities to make little sacrifices in time and study by which to attain these ends. If we choose not to so prepare ourselves, we then have failed, in the Cosmic sense, important personal tests. We may assume that no one else is aware that we have not carried on with our exercises as we should. However, in the Akashic records, that is, the Cosmic scheme of things, we have not responded to a cycle of opportunity. In taking such a course, we have karmically repulsed such a cycle of opportunity. The effect of such a deed is a greater lapse of time before the opportunity is again extended to us.

Is all of this abstract? Suppose we have let the opportunity go by, from a mystical point of view, just how does that in any way come to bear upon our life and our affairs of every day? From the pragmatic standpoint, how are we detrimentally affected by not advancing ourselves mystically and psychically through our exercises? Perhaps these requirements are purely romantic and allegorical. I can assure you that they have a practical value and that they touch our lives very deeply. In each person's life there comes a time when his own powers, his own capabilities, and his own experiences are deficient, when he is not able to meet the demands which are made upon him by some circumstances in which he finds himself. He then turns to the Divine source for intervention and aid. He desires God, or the spiritual being in which he has faith, to give him strength and understanding for the problem with which he is confronted. Lo and behold! he finds no response to his appeal. There is

a paucity of assurance, a sort of sickening void that causes him to feel isolated from the Cosmic, standing alone, helpless and in doubt. Then, either of two things occur. He may become acrimonious, resentful, believing that he has been forsaken; or, he may then realize that what has happened—his inability to find the help that he needed—is really a consequence of his own callousness in the past, his own indifference. Such is a test that every Rosicrucian and nonmember, as well, will experience at some time in his life.

The Rosicrucian is faced with tests much more frequently than those who are not members. It is because the Order puts keys in his hands with each experiment and exercise which he is requested to perform. He is afforded the opportunity of a more rapid personal growth, if he uses these keys properly, than does the nonmember. He is also given the opportunity of becoming indifferent and thereby creating much adverse karma for himself. Each initiation is a special key for unlocking a personal Peace Profound. The member who perfunctorily conducts the sanctum initiations has been tested and found wanting. By such actions, he has placed an obstacle in his own way. He may not think so at the time. He may enjoy his usual pleasures. In fact, he may think that by not performing the initiations, he has saved himself the effort of such activities. When his ordeal finally arrives, then he will realize his spiritual inability and weakness. Remorse then is too late.

Psychologically, insofar as our personalities and character are concerned, our response and reaction to *every circumstance* and demand which is made upon us in life is a test. To evade these, to flee from ordeals instead of conquering or endeavoring to surmount them, weakens our will and inhibits our psychic and mental powers. We may fail at times in the ordeals of life, but if we have met them fairly, we have gained, otherwise. Obstacles are challenges. They compel the utilization of the plenitude of our being. We are strengthened with the use of those elements of which we are composed. We then become dominant personalities with the self-confidence that will carry us through almost every situation. To avoid these tests makes us weaklings. Sooner or later, we are confronted with this fact, at least within the

seclusion of our own minds, and the experience is far from gratifying.

*Prepare for your tests*—then, you will master them. With such mastery comes the full enjoyment of life. It is not sufficient to say: I do not have the privacy I need; I do not have the facilities to conduct the initiations and experiments. The old adage: "Where there is a will there is a way" still applies to these mystical principles. Even if you have to modify the exercises or initiations to some extent so as to adapt them to your circumstances, you have, by this sincere endeavor, displayed the proper motive. You have done all that is within your power. In this respect, you have met the test. There are a number of our mystical exercises that may be performed out in the open, away from home, in a park, in a sheltered nook, or along the beach. There are some exercises that may even be performed in the quiet of a public library without anyone knowing what one is doing; it may seem that you are just reading a book.—X

### The Akashic Records

Once again we feel it advisable to consider this mystical subject. As I recall, we have not discussed it in our Forum for approximately two and a half years. The Akashic records refer to records maintained by the Universal or Cosmic intelligence. We may say that the Akashic records are the indelible, eternal records of the Cosmic. As such, they constitute all knowledge of the past, of the present, and of the future which is contained within the Cosmic or Divine mind.

Now, such records must not be construed to mean actual inscribed words or expressions in any form in the Cosmic. The Akashic records are not books, manuscripts, or physical writings of any kind. In the Cosmic there are underlying laws—laws by which all that is, *is*; and by which all that will be, will come to be. In other words, these Cosmic laws are the cause, or the essence, of all reality of the past, of the present, and which may happen in the future. In this sense, then, the Akashic or Cosmic intelligence is potential of the whole future—for logically, nothing can be truly new. Whatever may come about, whether tomorrow (in the sense of twenty-four-hour

time) or eons into the future, must arise from the existing Cosmic intelligence. Nothing can occur independent of the one state of being, that is, the Cosmic laws and the intelligence of which they consist. The future, then, in essence, is already indelibly recorded in the Akashic records. The causes of whatever *may be*, already *are*.

Further, we must not construe this explanation to mean that the forms of our modern inventions—radio, television, jet planes, and the like—existed in some manner previously in the Akashic records, to manifest themselves at just this time or in this era. There are no forms or patterns of man-made developments which have ever existed in the Cosmic, or which now exist, to be revealed in some future moment. There is recorded, however, from the point of view of Cosmic law, that man shall learn certain universal principles, and as a result of such wisdom shall advance himself and bring forth many manifestations in his own world. It is part of this Cosmic nature that man shall learn and then, as a result of his learning, shall bring forth wonders which may seem new to him, but which are really linked to the Akashic records, that is, the Cosmic laws.

Through mystical principles, through the esoteric studies of the Rosicrucian Order, as an example, man can learn those methods by which he can attune with the Cosmic and become a recipient of the knowledge which it now possesses. In other words, he can understand the laws of which the Cosmic consists. When man has accomplished this, the wisdom of the Akashic records is then his to use. All being, the roots of all reality, are in the Cosmic. It is only necessary that man experience the essence of that being, attune with it, to be able to cause it to express itself in various forms. Each of us by our thoughts, by our deeds, our behavior, is, in fact, making an entry in these Akashic records. Each day we put into effect certain karmic laws; by the Law of Causality we are setting up causes which shall eventually become effects in our life, now or in another. Eventually, these effects, the result of the causes which we have established, redound to our benefit or to our detriment. What we say, or what we do, sets into motion certain Cosmic laws which follow their course. At the end of their course is their

effect. The effect is what we experience. So, there are many records which we each have entered in the Cosmic. The records are causes set into motion.

Certain Oriental peoples have often used the phrase in their sacred literature: "It has been written . . ." In doing so, they were not alluding to an actual legible record, but, rather, they were making a reference to Cosmic laws which man had set into motion. These writers meant that, in the Cosmic scheme of things, it was well established that certain effects would eventually come about, when their *causes* have been invoked. —X

### Nature of Cosmic Consciousness

Perhaps enough may never be said about the infinite nature of Cosmic consciousness. It seems without doubt that no man can ever embrace consciousness in its entirety and that any human intellect can ever fully describe the experience it is so fortunate as to have. It is for this reason that we frequently discourse upon the subject. We hope each time to add a little more light or clarify some aspect of the subject.

In an approach to understand the Cosmic consciousness, it is necessary for one to first realize that consciousness is not a substance. Consciousness is not a reality in itself. It is not a thing or an object. Rather, it is a function of a reality. We cannot have consciousness apart from that which is conscious. This perhaps makes us realize that it has no reality in itself. To better understand this, we may say that consciousness is a condition which arises out of something else. Its being an attribute of that condition makes it impossible to have an independent existence.

There are certain common functions which are always associated with consciousness. One of these is the response that a living thing exhibits toward its environment or surroundings. Further, there is that function or response which the animate thing has to its own innate actions or being. Now both of these responses of consciousness may be characterized by the single word *awareness*. In the simplest of living things, the single cell, there is consciousness. In other words, there is that sensitivity to all vibrations or impressions which may act upon it.

We observe, in common experience, that the result of the conscious act is always to further the nature of the living thing itself. The animate thing attracts that which is in harmony with it, that which appears to further and be conducive to its welfare; conversely, it repels all that is disturbing or aggravating to it. In this particular function, the living thing exhibits what we may rightly call *intelligence*. The animate object consequently displays an inherent desire; that is, it has an impulse with a motive. In this respect we can then further say that the simplest living thing exhibits intelligence and consciousness alike. Whatever has intelligence we say has *mind*. Again, we cannot separate mind from intelligence. Therefore, wherever there is consciousness, no matter how simple the living form, we know there must be mind; the former, or consciousness, being an attribute of the latter or mind. Cosmic consciousness, then, is also mind.

Just as there is life in animate things, so, too, there is a universal vibratory force which pervades all being, whatever its form or expression. This universal vibratory force has a sympathetic relationship to all things. In fact, all realities everywhere are of this universal vibratory force. This force is the creative impulse that pervades all existence. You may prefer to call this universal creative impulse *God*, the *Supreme Being*, or some other term that seems more intimate to you, such as *Cosmic*. Nevertheless, it is the primary and continuous cause of all existence. To the particular mechanics of its operation, the way in which it manifests, Rosicrucians have applied the name *Nous*.

This universal impulse or force is active because it is a pulsating reality. Its activities are in the fact that it is everywhere striving *to be*, that is, to manifest itself through its ceaseless change and oscillation. Since it exhibits this impulse or desire to be, it therefore manifests intelligence. Intelligence and mind are synonymous. As we have heretofore said, that which has mind has consciousness so the great universal or Cosmic force has a Cosmic consciousness. This Cosmic consciousness is the inherent sensitivity of this universal creative force by which it at all times opposes, even within itself, any possible depreciation of its own nature. Consequently, it extends its

great primary or Cosmic consciousness into all things which it forms or which are formed of it.

The Cosmic consciousness accompanies this universal or Cosmic energy, as an attribute, into every living cell. In each living cell it manifests with the pulsating vibratory force. Consciousness is more than intelligence in the sense of knowing or perceiving. It is, as we have said, also a sympathetic response or feeling toward the source of its own nature and to all else which acts upon that source. As a result, man cannot know the Divine or Cosmic consciousness alone through any method of perceiving or through rationalization. He must also attune with it, be in accord with it. He must be in sympathy with its oneness. He must feel or be sensitive to the universal impulse within him, or he has not experienced Cosmic consciousness.

The intelligence in each cell of man has its specific function to perform. It has a job to do. Nevertheless all of the cells conform to what Leibnitz, the German philosopher, referred to as *pre-determined harmony*. There is a common objective or goal which these cells, in the collective sense, are serving, even though individually they are seemingly functioning separately. The organism of man, as a unit, serves the greater harmony of the Cosmic. To use a homely analogy, it is like the separate wheels of a wagon. Each has its separate place and its particular function. Together, however, they serve the pre-determined purpose of moving the whole wagon forward. This harmony of the consciousness and intelligence of the cells is the psychic counterpart of man. The consciousness of the cells, in the aggregate, we may say constitutes the *body* of the consciousness, the form that the whole consciousness assumes and is comparable to the body composed of flesh and bones. The Cosmic consciousness of the universe *in man* is known as the psychic consciousness. It is the reaching down into the very substance of man of this universal force with its intelligence and consciousness.

There are three principal planes of consciousness. Briefly, they are: the *objective*, the one by which we are aware of the external world or what we consider such to be; the *subconscious*, with its attribute, the subjective, and our mental processes; and, final-

ly, above them all, the *psychic* or Cosmic consciousness in its purest state, latent within each cell of one's being. Really all three of these planes of consciousness are but one. In experience they appear to be different because of their manifestations.

To better understand this, let us think of a dot in space. We shall say that this dot is the universal force and mind in its absolute state. Around that dot let us conceive a circle some little distance from it. That, we shall say, depicts the highest plane of Cosmic consciousness, the consciousness of the great universal mind. Now we shall, in our minds, draw still another circle some distance from the first one. This we shall call the subconscious. It is that consciousness within us that is usually alluded to as the psychic process of the mind and the like. Beyond that, then, we shall draw still another circle. It is the lowest of all the planes of consciousness, lower in its vibratory nature. This is the objective consciousness. It is attuned to the grosser octaves of vibrations. Through it we realize the material world. It is the consciousness of what is generally said to be the mortal mind.

Now, each of these circles of consciousness, which we have drawn in our minds, is a projection from one to the next. There is first a projection from the dot, that is, an emanation from the great universal force to the subconscious, and thence downward to the lower plane, the objective or mortal consciousness of man. Now, just as there can be an emanation downward in the vibratory scale from the Cosmic, so man can project his objective consciousness, or rather transform it so that it is in attunement with the highest level of consciousness which we have called *Cosmic consciousness*. Another way of stating this is to say that we can move the self, the realization of our own being, upward in the scale to become conscious of the Cosmic. This is what is known as the elevation of the consciousness. It is like changing the pitch of a sound so that it increases octave by octave. If we reverse the order of the two words, *Cosmic* and *consciousness*, so that we have instead "consciousness of the Cosmic," we then have that state or condition which every mystic strives for—that is to be conscious of the Cosmic within ourselves. It is the realization of the

greater consciousness of the whole absolute of which man is a part.

There is a rhythmic periodicity to human life just as there are rhythmic periods in the forces of nature. There are times when attunement with this high plane of consciousness, the Cosmic consciousness, is more likely to be possible with each of us. Cosmic consciousness is best attained at the ages of 21, 35, 49, 56, 63 and the like. It is at thirty-five generally that the psychic or Cosmic illumination is attained by the average person. It sometimes occurs later in life but at thirty-five it is more common. Unfortunately, however, most persons remain on the fringe consciousness; that is, they remain in the circles of the objective and subjective minds. They are always on the border of the subconscious, only partially responsive to the impressions that come through from the higher planes of self. They never cross over this border, never reach deeply enough into the subconscious to receive that illumination which constitutes *Cosmic consciousness*.—X

### Conflict of Interests

Most persons have never given thought to the basic causes of strife among men. Whether strife exists as among individuals, groups, or nations, the invariable cause is a *conflict of interests*. It is natural that man should exert himself. All of absolute being, the whole reality of the universe, is continually striving to be; that is its inherent nature. It is not to be expected that man should do less. The ego seeks to preserve itself just as the physical body does. These inherent drives or interests, however, if not directed, if not brought into harmony with each other, eventually cause strife. The resultant friction causes man to torture his own kind—an effect which is commonly evident in war. The lower animals are not in a position to analyze their own behavior and note the causes. But man's personal mastery lies in his accomplishment of this particular feat.

All conflicting interests, no matter how manifested, may be reduced to three fundamental kinds:

The first is where A and B both want to possess C. Now, A and B may be individuals, groups, nations, or states. C is that which A and B want to possess. It may be a sub-



stance, an object, or it may be a distinction. By a substance or object we mean some material thing which A and B each want to claim for themselves. If C is a distinction, it consists of a title, honor or fame, or a position over which the conflict occurs.

Now, the second fundamental conflict of interests results when A and B disagree on the nature of C. Here, C is the quality of a thing, or the value of a condition. Thus, A and B cannot agree as to what a thing may consist of, as to whether it is of one kind, size, age, ownership, or as to those qualities which may be associated with it. As said, this disagreement may also concern the value of a condition. There may be some circumstance which exists, and its importance—that is, whether it is good, evil, unworthy—may appear differently to A than to B.

Then, there is a third kind of conflict of interests, as when A and B want to create a separate C. In this case, the C element alludes to the different concepts or opinions which are had by A and B. For analogy, A may believe in and want a single world government. B, conversely, may advocate a federation of autonomous nations. We see in this that C, as an opinion or concept, may actually have no reality; it may be nothing more than the *ideas* that A and B each have separately. Each, however, wants his particular concept to become a fact. The attempt may result in eventual conflict.

There are, therefore, three major causes of the conflict of interests. Summarized, they are: *possession*, *appraisal*, and *conception*.

Is there any way in which to reconcile or bring about an adjustment of these divergent interests? Is there any way in which they can be prevented from hurting other individuals or bringing hurt to society collectively? Let us consider the first example, where A and B wish to possess C. At first, we should not be concerned with the individual character or inherent rights (if they have such) of A or B. It is natural that each should be moved by the impulse of possession, and in this regard, they are equal. The only philosophical factor to consider is the consummation of the act, the effect of the possession on others. Will the possession by either A or B be to the benefit or to the detriment of others?

Let us assume that B is a thief. His theft, then of C, whatever it may be, disrupts human relations and is a menace to society. Therefore, it is not sufficient to consider whether A and B have a right to possess C, in the matter of strife or the conflict of interests, but D, also, must be considered. In this case, D is the *common good of society*. The teaching efforts of schools, religious organizations, and of mystical and philosophical societies must concern themselves, then, with the common good, *the result* of the actions of A and B or the actual possession of C.

It is also not sufficient that an individual be told that he should not possess this or that because of moral reasons alone. It is necessary that his *social consciousness* be first developed. With such development, he will not be so inclined to possess wrongly that which might be detrimental to D, the general welfare of society. Through an evolving social consciousness, then, A and B come to realize that by wrongly possessing C they injure society, from which they individually can obtain greater if not more immediate benefits than from that which they had desired to possess. Men will not knowingly act against their own best interests. With the growth of social consciousness what constitutes their best interests is extended to include the interests of society.

Today there are too many prohibitions expounded by society which are left unrelated and unexplained insofar as their importance to the individual's welfare is concerned. Such prohibitions, to many individuals, seem to be nothing more than a meaningless obstruction of their personal rights. It is essential to inculcate more strongly not the principle of man *and* society, putting them into opposition to each other, but, rather, that man *is* society. To a great extent throughout the world today the state has become a machine of domination instead of an extension of the personal interests of the individual. Consequently, it has resulted in the individual's hostility to the state or his indifference to its demands, resulting in conflicts.

Now we consider the second example of these conflicts, or the different appraisals of things and conditions which A and B may have. Where a thing or condition exists, as

we know, an objective test may be made of it. From a careful examination it can be usually determined what is its quality or value. In this way we can often bring to a rational conclusion any issue concerning the object or thing. If, however, the appraisal concerns something that is not material, then the standard of judgment must be its contribution to the welfare of the majority. Again, then, the common good of all of society becomes the test and the rule: it is one which the disagreeing parties abide by or else disclose themselves as being anti-social.

As for the final example of conflict of interests, or the difference in conceptions of men, it must be realized that men can never think alike upon all things. Principally, this is because the experiences of men from which their sense of values is drawn are different. It is also because men's mental powers and psychic development vary. The test of a conception is not whether it is in conflict with the ideas of others. Conceptions must be judged by whether they conflict with *reality*. Will what the individual wants, or what he thinks, or what he hopes to create, oppose Cosmic or natural law? Ideas that oppose natural or Cosmic law are in reality in opposition to ourselves because we are part of the whole Cosmic order. It should be apparent, then, that such conceptions should be abandoned whether they conflict with the ideas of another or not.

There are also other realities which must be taken into consideration; these are the basic and proved economic and social laws. If what the individual wants, or what he believes, tends to destroy the good of such realities without replacing them with those of equal value, obviously his thoughts and desires are fundamentally wrong. Consequently, our concepts to be right must extend at all times beyond the immediate self, beyond the relationship to our immediate physical and mental well-being. Our concepts must be in harmony with the greater Self, and the latter is related to the common good of mankind. There is need, then, for society to teach its members this essence of good society—a good society always being free from sectarian and political discrimination. This is a practical study which requires that our idealism be subject to critical examination.—X

### Growth of Perception

Rosicrucian literature is full of many discussions of methods by which the individual gains his psychic abilities. Psychic development means the quickening of our psychic factors within the body, the awakening of those potentialities of which we may be unconscious due to their dormancy. Everything that we learn is through the process of perceiving. Analysis and reason, contemplation and meditation upon things which we know, or are attempting to know, might be in some ways compared with the digestive process of the physical body. However, prior to digestion, a thing must enter the physical body. So, also, it is mentally and psychically. Prior to the utilization of any form of knowledge, there must precede the steps by which that knowledge or experience is made available to us.

Perception on the objective level is taken so naturally and without question that until an individual studies the physiology of the sense organs and the psychology of their functioning, one seldom stops to be aware of how complicated and involved are these processes. Think of the involvement of one sense alone—that of seeing. The eye is an organ that almost defies human explanation, and yet we accept its functioning as a matter of course. We do the same with the other sense organs of the body. The average individual has accepted these things by experience. We were not taught to see, to feel, hear, taste, or smell. These faculties seem to be a spontaneous development before the span of our present memory began. All we have done was to gain certain likes and dislikes in regard to the use of our sense organs. We like certain sights or certain tastes, or enjoy certain sounds. We have found that as we assumed responsibility as individuals we had to force ourselves to use our sense organs in a certain way. Probably our first experiences of this came when our parents or our teachers in the first years of school requested, and then insisted, that we look at something or listen for something. In other words, to learn the first elementary principles that we would need later in life, we were taught to watch a certain point; and, in so doing and without knowing it, we were taking the first steps in the exercising of will power.

The directing of our sense organs toward a certain point—looking at a book, for example—is the process known as attention. Interest will hold attention, or will-power will control it, but we have learned by experience that the use of attention makes it possible for our sense organs to function to our benefit. Since normal adults have gained a certain degree of efficiency in the use of directing their sense organs and perceiving those things which they need to learn, early in the Rosicrucian studies parallels with the physical sense organs are presented in order to help us quicken and expand our perceptive abilities. If we are to learn anything beyond the realm of the physical or material world about us, our sense faculties have to be so sharpened that we will be able to grasp and perceive more subtle things than those impressions that immediately cause our attention to be directed to them. In the very first lessons we were asked to practice simple exercises that would begin to sharpen our psychic perception, that would put us in tune with the rest of the living universe of which we are a part.

As each individual is desirous of directing his own life insofar as possible, and also, when possible, to alter the course of his life in a way that will be to his satisfaction, mental creating is one of the first things that the student wishes to learn. Early in our teachings, the process of visualization is given much emphasis, and we are taught that if things are to develop in actuality they first must develop clearly and distinctly in the reality of our mind and of our thinking. To help the concept of reality take form within our consciousness, we are taught (through a series of exercises in our monographs) how to visualize. Visualization is taken as the first step in the development, or, we might say, the improvement of our perceptive abilities because most people find it the easiest to develop. This does not mean that visualization, through building up a mental picture of a thing, limits the use of the other sense faculties. The emphasis upon visualization can, in fact, be overdone, as the other sense faculties and their potentialities are frequently overlooked. Sometimes the student fails to understand that the process of visualization is used as a beginning or as a basis because it is the most

easily understood and the simplest for the beginner with which to begin to experiment.

In the higher degrees, reference is made to the other sense faculties. The development of a sense of hearing is particularly emphasized, because if we cannot learn to direct the attention of our auditory senses, we may miss the impressions that may otherwise not be available to us. Concepts are known to us primarily through the use of words, and proper concentration, meditation, and the developing of our auditory sense make it possible for us to receive impressions as if they were the spoken words of someone else.

Each student is therefore advised that growth—mentally, psychically, and spiritually—is accomplished through the development of all perceptive abilities; none should be overemphasized and none should be overlooked. The members in the higher degrees would do well to review the references to the development of the psychic ear, and those who have not yet reached that point should look forward in anticipation to a phase of the practical work of the Order that can become of value in their individual development.—A

### Candles and the Mystic Flame

Some Rosicrucians, especially neophytes, who have not been students of mystical philosophy, resent at first the use of candles in the early mystical exercises of our Order. To them such practices seem to be of a religious nature or sectarian. These individuals are perhaps seeking something beyond their early religious affiliations, and they believe the use of candles may be leading them back into that which they hope to transcend. To them, therefore, the use of candles seems to have little or no significance at first. They think of the practice as being but a traditional church decoration having no modern significance whatsoever.

In every true religion the candle and the candle flame have a profound spiritual and metaphysical connotation. Unfortunately, most times the symbolism and mystical significance of the candle and the flame in religious rituals is not fully explained to the church-goers. That is the reason why to them it becomes merely a superficial form

of decoration. Candles or tapers and the flame had a mystical meaning long before church rituals existed. Many of the elements of the liturgies of the different religious sects are borrowed from earlier experiences of the individual. They are the result of psychic discoveries made by man before he organized for his concepts such a vehicle as religious sects.

Fire is one of the four great principles or manifestations of nature. It, therefore, impressed itself upon the mind of man at an early time. Perhaps the very first fire that man saw was caused by lightning—the crackling sound in the sky, the flashing of intense light which kindled the dry leaves and brush, and then the flame sharply defined against the dark sky was an unforgettable experience. Perhaps another form of introducing fire to primitive man was volcanic eruption—the terrible rumbling sound, the midnight sky suddenly lighted by the eerie flame, the searing heat—all of these must have struck terror into the heart of primitive man.

Fire seemed to consume everything it touched. The nature of all exposed to it appeared to be transmuted by its force. This suggested to the primitive mind the idea of its all-consuming and universal nature. The heat and light of fire likewise taught prehistoric man other lessons. These lessons were for man's mystical development. The great orb in the heavens, or the sun, gave off light. So did fire. It seemed then that fire was also revealing. It dispelled darkness; it brought things out in their true reality, disclosed what had not been seen before. Fire radiated heat. Man's body and those of animals also gave off heat, so it could be conceived, and probably was, that some of the cosmic force of the sun and fire might have entered into man's body as well.

With man's discovery that, by various means, he was able to generate fire, he came to realize perhaps his first mastery of the forces of nature. He believed he had at his disposal some of the great powers of the universe. The importance which early man must have felt in his ability to direct fire could be no less than that which the modern scientist experiences as a result of the fission of the atom. Fire changed man's whole mode of existence. It provided comfort against the

rigors of the weather of the glacial period. It made his food much more palatable. It provided protection against predatory animals to which he was continually exposed. But, more important, the light of the fire, which he was now able to produce, increased man's waking hours. No longer was he left in the absolute darkness of his shelter, crouching against a stone wall, looking out at the gleaming eyes of the animals which surrounded him on all sides. Secure and comfortable in the heat and light of the fire, he was for the first time able to meditate. As he focused his attention upon the hearth or later upon the flame of his crude oil lamp, he began to realize himself, the world within.

Gradually fire, as a symbol of mystical truths, found its way into the literature of the ancients. In the Hermetic teachings of centuries ago we find this phrase: "All things descend from heaven to earth, to water, to air. 'Tis fire alone, in that it is borne upwards, giveth life." Thus we see that fire became the symbol of man's spiritual zeal. It represented the burning desire of his spiritual self to reach upward and find union with the powers which transcended it. Again, Hippolytus, Greek Christian and theologian, quotes a Gnostic manuscript wherein it says that fire is the symbol of boundless power and universal root. Fire was conceived as twofold, that is, as Being concealed and as Being manifested. The manifested side of being has all things within which man could perceive, the concealed part has all that which man can conceive or should. In other words, as we interpret this, fire is the agent for bringing into existence almost all things, so thought the ancients. However, it also depicted to them the light and that power of man's mind by which he can conceive those things which have as yet no reality.

In earlier and cruder religious concepts, fire became an object of worship. However, in the more advanced religions, as Zoroastrianism, fire was but symbolic, as we have said, of spiritual light and the zeal for virtuous living. Today in almost all mystical ceremonies, the candle and flame are symbolic of transmutation. Actually, the combustion of fire is the change of the vibratory nature of the chemicals in the air, so fire is truly representative of transmutation. Its

light depicts the greater light of the Cosmic mind for which all mystics strive.

There has always been a considerable fascination for candles in the home as a means of illumination. It is for this reason that candles are so often used as a means of decoration, to create a certain atmosphere, by persons who are not even mystically inclined. It is because within the memory of the soul the flame arouses man's early meditations which were centered upon fire. The memory is revived perhaps from man's primitive being. Another reason for the fascination is that a flame seems alive in its constant weaving and changing of its form and colors. No artificial light can produce the same emotional and psychic effect as that of the candle flame.

When meditating while looking into the candle flame, it becomes the focal point of our thoughts. The flame so holds our visual attention that nothing else of a visual nature is easily discerned by us. As a result of its becoming the focal point of our concentration, we can enter the subconscious state much more easily. It is suggested, in exercises of a mystical nature using the lighted candle or taper, that it should be placed a little distance from the wall, far enough so that an area of dark shadows can be formed behind it. Of course, the candle must then be the only illumination in the room. This dark area behind the candle becomes a kind of screen. On it, as we concentrate on the flame of the candle, a number of forms seem to gather. Actually these forms are not realities in the sense that they exist in the dark shadows. They are the result of the vibrations of our own thoughts. As we concentrate upon the flame and enter into a subconscious state of mind, these visual images begin their formation in our consciousness; they seem to be transferred to the dark area behind the candle. However, they are at all times on the screen of our own consciousness. In other words, what we seem to see in the dark area behind the candle is but a projection or reflection of the intuitive impressions coming to us from the Cosmic and from the depths of our own conscious being.

It is for these reasons that for centuries Rosicrucians have used and still use candles in some of their rituals and ceremonies. It is for these reasons as well that candles are

used on the altars of our home sanctums and on the Shekinah of our temples. Even the Colombe, the young girl who participates in some of the ceremonies in our temples, is a perpetuation of ancient traditions related to the mystical concepts of fire. During the time of the ancient Egyptians and later in the era of the Greeks and Romans, the priests and sages selected chaste intelligent girls to attend the sacred and symbolic fire in their temples. These young maidens became beautiful symbolic figures of Cosmic principles, such as Divine *light* and *virtue*. They, like the rose and cross, depict intangible principles that transcend anything physical or material.—X

### Study and Psychic Development

Since study and learning are primary functions of the objective mind, the question is asked, how does the study contribute to psychic development? This question can be asked from two different points of view. The first is based upon the popular misconception that individual effort is not necessary for psychic development. This misunderstanding has been prevalent for a long period of time. There have always been those who hold to the idea that psychic development will come by simply waiting for it. In its most exaggerated form, this concept is illustrated by the actions and the philosophy of those aesthetics who isolated themselves from all worldly things, and, in theory, devoted themselves entirely to prayer and contemplation.

Early in Christian history, this movement gained much support. It is said that in every town, village, and city of early medieval times, there were certain individuals who were pointed out as "holy men," because they sat in what was supposed to be contemplation of the mysteries of life and the universe. Sometimes these individuals isolated themselves in caves or away from human populations. Other times they sat on the top of towers or columns, something like modern pole-sitters, but with the idea that their performance in view of other people, would not only illustrate their intentions, but be a model to others.

We must not lose sight of the fact that many of these individuals were very sincere and actually believed this was the true way

to the understanding of God and all mysteries of life. Many others were exhibitionists. They simply were trying to make themselves appear holy by doing something different from anyone else. They believed, either sincerely or mistakenly, that by depriving themselves of the usual comforts and demands of the physical body, it should in some way alleviate their spiritual life and make it easier for them to attain the psychic and spiritual development which they sought. Those who conscientiously applied their time to true contemplation and prayer accomplished, to some extent, what they hoped to, but those who just sat and did nothing accomplished nothing, because, to quote from the words of a Rosicrucian ritual, "Nothing cannot give rise to something." This same tendency in the modern world is illustrated by those who even scoff at the idea of studying. They claim that illumination will come when one is ready to be illuminated, but they do not attempt to prepare for that illumination.

The second point of view from which the question concerning the relation of objective study and psychic development is asked is due to a sincere desire to learn how objective knowledge can influence the subjective self. Upon the principle taught in the Rosicrucian monographs that the psychic and objective selves are different, we base our conclusion that some individuals fail to grasp the idea that the psychic self unfolds in terms of objective development. This does not mean that psychic development is completely dependent upon objective perception and human reasoning, but it becomes obvious, if we analyze carefully, that if man exists for a period of time in a physical body, in a physical world, then those physical things are mediums by which certain more profound development is aided and assisted.

The experience of life is a part of our over-all growth, evolvment, and development. The self—that essence of the soul that is incarnated in the human body—is placed there to gain experience, knowledge, and understanding. What is gained that is worth while and of true value becomes the composite force, the memory of the soul and the basis of individual character. In other words, everything contributes to our over-all evolvment. There have been many cases

of individuals who have not had complicated and continued opportunities for learning and study. Many humble men and women have become saints and mystics because of their sincerity and because of their utilization of all the knowledge and experience to which they had access.

We must be careful to strike a balance in this analysis because neither complete aestheticism nor complete giving of ourselves to objective listening is the ideal. Balance, as we have repeated many times in these pages, is the key to understanding. Most of those who are considered great have been humble. Many of the saints did not isolate themselves from humanity, but as St. Francis and the mystic, Jacob Boehme, and many others, they mixed freely with their fellow men and gave aid and help insofar as they were able. They did not become ascetics. They were, in many cases, men of humble origin and self-made in the sense that the opportunities of education and learning had been limited for them. Nevertheless, they are looked upon in many circles today as those who have inspired the human race to greater things.

If one does no studying whatsoever, psychic development can nevertheless take place, but all study, all learning, is a challenge to greater mental activity and accomplishment. Man's process of reasoning is the inner interpretation of what he learns, and his experience is based upon the application of that learning to the events of his life. It is conceivable that men can live today without any objective learning to speak of, at least any of the formal phases of learning. There are people who cannot read or write, and, nevertheless, probably have attained a degree of happiness, but they have limited themselves. Their experience in this life has been enclosed in a circle whose outer boundaries are the limits of what we can perceive without the use of these most important tools.

When one begins to study specifically for self-improvement, for the attainment of knowledge, or mysticism, he or she is simply utilizing available materials. If one lived in the woods, probably a fire could be built and one would be kept warm and food cooked even if no thought were given to storing fuel for that purpose. In other words, a good woodsman could get up in the morning,

get out and find, with some effort and inconvenience, suitable materials with which to build a fire. How much better off he would be, however, if, like more prudent people, he had cut and stored wood for fuel that would be dry and protected from the weather. His life would be better, fuller, more comfortable; and, thereby, it would also contribute more completely to peace of mind and happiness.

The same is true in regard to the study which helps us to develop our psychic abilities. The experience of others, the inspiration of their writings, the analysis of their methods, help us to better fit our own lives to our most important growth. As we are told in one of the higher Rosicrucian degrees, psychic development will continue after one ceases to study. It does not stop completely, for man is physically and psychically a growing creature. Even though one has had the incentive to begin a study which contributes to development and has pursued it part way, when such study is stopped one's development becomes static. There is no impetus to carry it on.

Mental training in metaphysical principles does not alone assure psychic development, but mental training sharpens the individual's mental powers and causes him to develop those habits that make him alert to changes and opportunities which, in turn, have a great deal of bearing upon psychic development. The Rosicrucian philosophy presented in the form of great teachings is designed to help create the proper balance. In the Rosicrucian teachings we find the basic philosophy, the examples of others, the inspiration that helps us, and the exercises which we can apply. This balance is designed to produce balance and harmony within the individual; and, if properly applied, it will assist in attaining that goal toward which we have directed ourselves.—A

### Understanding Intuitive Impressions

How can I determine whether or not an impression is valid? This question is asked by every Rosicrucian student, either in correspondence or of himself. Everyone who begins to study our teachings or to study occult and mystical principles cannot escape the question as to whether or not he has received an impression that is true, or

whether he has imagined an idea or concept.

The criterion of knowledge is one which has interested philosophers for centuries. It is not easy to prove the validity of even objective knowledge. Furthermore, everyone knows by experience that reasoning is not infallible. One's reasoning can logically lead to false or erroneous conclusions. Undoubtedly, every reader of this publication has had the experience of hearing or reading a very logical presentation or argument the ultimate conclusion of which turned out to be false. Such reasoning is, of course, based upon some error in the process or in the selection of premises upon which to base the conclusion. In any field in which there is the element of individual human thought, this reasoning error could easily find a place. An exponent of any system of thought or any concept, such as might occur in the fields of religion, economics, or politics, can always bring forth very logical and clear-cut explanations to support his point of view. The actual events, however, may prove this reasoning to be false.

Human reasoning is a tool which man uses, and, as with all other tools, it can be used in a method that is not accurate or always correct. Reasoning itself is not at fault, because the same processes that bring about a false or erroneous conclusion can also result in a correct conclusion.

Knowledge and experience are the basis by which one's reasoning faculty is used correctly or to arrive at truthful conclusions. Even aside from the reasoning element, it is difficult to prove any type of knowledge. There is no method outside the field of experience that can prove the simple fact that two and two is four. We accept this fact because it has been taught us, brought to our consciousness by repeated experiences, but to become involved in the proof of the concept itself involves a very difficult analysis that even an expert mathematician will find it difficult to present the necessary proof. If it is difficult for man to always rely upon his reason, or even to substantiate accepted facts in a purely objective category, then we can easily appreciate how difficult it is to arrive at a full reliance upon an impression received in consciousness.

Our basic philosophy maintains that intuition is a source of knowledge. We believe in a purposeful universe, in the ex-

istence of a Cosmic scheme which has been established and which is continued by an Absolute Intelligence. We therefore believe that man, as a segment of that Intelligence, is potentially able to draw upon it as a source of knowledge. The intuitive knowledge which man attains, therefore, is the means by which he uses his psychic perception. In this sense, psychic perception, through intuition, is parallel to sense perception through the physical organisms and sensory system that are a part of the human body. If any part of our body is restricted, such as the movement of a leg, an arm, or even a finger, it becomes difficult to again establish the motion and rhythm that constituted the habit system that had to do with that particular part of the body.

I recently had this experience brought very clearly to me when, as the result of a leg injury, I found as the injury corrected itself or healing took place, that in the short space of a few weeks I had forgotten or lost the habit of walking normally. A competent physician had to actually instruct me and force me to practice how to walk normally again under his supervision. It was almost incredible to me as I would never have believed that a person would lose in the space of a few weeks a habit which had existed almost all his life. Our entire system, that is, our physical system including our nervous system, is functioning beneath the level of consciousness as an integrated whole. There is a certain consciousness in all the cells, because there is a life force evidenced in each. If one or a group of these cells has had their usual functioning interfered with, whether they be in a muscle, in a nerve fiber, or in any other part of our body, this functioning has to be restored. After the leg injury, for example, will power had to be exerted in order to again properly coordinate the various parts of the leg—its muscles, tendons, and moving parts—so that they would function again as a coordinated whole, or as they did before the injury interrupted their normal functioning.

By the time the human being has reached adult age, his whole body is functioning as a unit through a system of habits; and as such falls into a pattern, it constitutes a part of our total individuality. Therefore, when we study or attempt to learn something that

is new in our experience, there are no established habit systems to take over and to carry on the process or technique we wish to gain. There was a time when it was believed that adults, or at least middle-aged people, could not learn new things. It was believed, for example, that a middle-aged person could not become a pianist, a watchmaker, or gain proficiency in any other similar skill. This has been proved to be a false idea, but it is based on the fact that the learning of such skill is difficult for the simple reason that entirely new habit systems have to replace, in part, a habit structure that has been built up through many years of conscious and unconscious manifestation.

It is, therefore, not in the least strange that to gain abilities of the mind and of our psychic potentialities should prove difficult. We can only judge new things on the basis of past knowledge and experience. We can build techniques only upon the basis of those already built. The cultivation of mental and psychic abilities—to the average person of thirty-five years of age or over who has not given serious consideration to these fields—requires a complete revamping of habits, point of view, and techniques. It is little wonder that those who enter seriously and conscientiously into the study of Rosicrucianism, or other idealistic philosophies, frequently find that they have changed perspective and that even their friends and acquaintances recognize those changes.

It is the process of change that is difficult and which concerns us here. To develop the ability to listen and depend upon intuitive knowledge is to reverse our usual habit systems insofar as they relate to perception and thought. We have been taught to look without for all things—now we are taught to listen within. Since we have depended upon confirmation of our concepts or ideas, and in our reasoning, upon objective proofs in the outside world, it is little wonder that we hesitate to give credence and full confidence to those first impressions to which we listen coming from our inner selves directly into consciousness. Our first attempts in this line naturally lead to doubt and question, and it is only by consistent practice and application of ourselves to this new point of view that we are able to develop and gradually gain confidence in our inner



abilities. Once we have determined to give our best efforts and application to the practice of these techniques and have been able to gain knowledge and insight through our intuitive abilities, confidence is developed. Then, as in any other form of learning, success comes more rapidly. The first step, that of gaining this confidence, is the longest and the hardest regardless of what may be the type of learning or the nature of the technique which we are trying to acquire.

We have been taught, furthermore, to exert our reason in regard to the objective world which we observe. By seeing things that we don't understand, we have developed the habit of not being too trustful of our first impressions. If you saw a white sheet over some form or figure on a dark night, your first impression might be that it was a ghost. Your immediate second impression would tell you that your conclusion was ridiculous. In other words, reason almost instantaneously follows perception. This is the result of objective training. You have in your life probably been led to believe that ghosts do not walk around in sheets at night, regardless of myths, stories, or concepts to the contrary. Fundamentally, within your objective consciousness, you do not believe in the existence of ghosts. The first sight of something that might remind you of a ghost makes you react as if it were one, but reason tells you that this thing is not what your first perception made you think it was.

We all have, at least in the Western world, trained ourselves to be analytical of our impressions. This is illustrated in what most people accept as the basis for reasoning that "seeing is believing." In other words, study, analysis, and reasoning are thought to be the basis by which intelligent men and women arrive at their conclusions. Obviously, analysis is a good thing. Without it, we would constantly be the victims of our first impressions, and these first impressions are more often influenced by emotion, such as fear, rather than by a pure analysis of an objective thing.

There can be danger in becoming overly analytical. One may try to exert his will power to remember something that has possibly for the moment slipped his mind, but often the more will power is exerted, the less success one has in bringing to conscious-

ness the memory. The use of will power to analyze or to bring up things in memory to conscious level is a process of analysis. Analysis can sometimes become a block in the stream of thought. We can become so analytical that our entire attention and consciousness is given to analysis rather than to the thing we seek. We can be so mentally involved in trying to remember, that the process becomes the focal point of attention, and the memory we seek is pushed out because of the direction of our consciousness toward the analytical process itself.

Insofar as our psychic impressions are concerned, this fact is even more true. Through too much analysis, psychic impressions can lose their importance or even their intended meaning. To analyze that which we believe may have been a psychic impression, and to go over and over it in our minds, can so distort it that it loses its true meaning. It can be lost altogether, or, as a result of analysis, come to our consciousness in a defective or an incorrect form that has little meaning. I have heard individuals tell of what they have believed to be psychic experiences that were the result of such a process as I have just described. They were not intentionally fabricating an experience. They had become so analytical in the process of the experience that they had failed to grasp what it was all about.

Sometimes in life the least way is the best way. Psychic impressions to the average adult, as I have already pointed out, are somewhat of a new experience. We must cultivate the ability to relax, to let the impression develop—not attempt to add our own embellishments or our interpretation, or to ask others for their interpretations. If we can be patient, if we can allow these bits of knowledge, information, or ideas that come into consciousness (through intuitive channels) to find their proper place therein and grow as we grow in understanding and knowledge, they will come to have meaning and not be isolated conscious events, incomplete or not understandable in terms of our own experience.

The subject of the validity of intuitive impressions is so involved that no clear-cut conclusion can be reached. We have deviated in these comments from our question through many related channels, and we might summarize by saying that psychic

impressions are something we have to learn to interpret. No one can teach us to interpret these impressions any more than another person could have learned our spelling lesson for us when we were in grade school. We must also learn that to become too analytical is to replace the important thing we are seeking, by the process with which we attempt to interpret it. Finally, we must realize that the Supreme Intelligence is not a thing to be tested or trifled with. Ideas that come to us which we cannot interpret are due to our finite abilities, not to any fault of the idea. We will also come to know through experience (as all who have gained a degree of psychic development well know) that psychic concepts, when once we are able to recognize them, are complete, clear-cut, and leave no doubt as to their existence or their validity.—A

#### Does Injury Reduce Consciousness?

An officer of the Southern Cross Chapter of AMORC, in Johannesburg, South Africa, now addresses our Forum. He asks: "If as many members of the human body as possible were severed from it, would the mass consciousness of that person be inferior to that of another?"

The question apparently alludes to the consciousness of the Cosmic which accompanies the Vital Life Force in every cell. The aggregate of this divine, or Cosmic consciousness in the cells of the body of man constitutes the *psychic body* of man. This psychic consciousness or intelligence, collectively, is therefore the body of the divine element of our being, just as much as the bones, blood, tissue, etc., compose our physical body. To use an analogy, a shadow is not a substance, yet, to an extent, it constitutes a kind of form of the object from which it is cast. At first, it would appear that the loss of members of the body—our limbs with their millions of cells—would severely diminish the content of the psychic consciousness and divine intelligence within the victim's body. If this were so, obviously such an unfortunate person would be inferior to another in his psychic being.

The psychic status or development of the individual is determined, not by quantity of the Cosmic intelligence resident in his cells, but, rather, it is the *consequence* of his at-

tunement with the whole Cosmic through the medium of this divine spark that is in the cells of his being. The intelligence within each cell of the limb, or within a neuron (nerve cell) constitutes an open door, a channel to the all-pervading consciousness of the Cosmic. Each vibratory impulse of this Cosmic intelligence immured within the cell, is like an ember by which one can ignite his mortal consciousness, that is, raise it to attune with the Infinite. Each cell, with its psychic consciousness, is a point of contact, through the psychic centers and through the sympathetic nervous system, for the objective consciousness to be raised to a higher plane of awareness. If, for example, it were possible for a being to exist that was but a single cell, and still have an organism by which it could *will* as man does, it would nevertheless be possible for it to elevate its consciousness to that of the Cosmic plane.

The psychic centers, as certain of the plexi and the endocrine glands, are transformers by which we can bring about a transition of consciousness so as to be sympathetically attuned with the psychic intelligence in our being. A removal or atrophy of certain of these psychic centers would obstruct our psychic development even though we desired to evolve our consciousness of the divine mind within us. In such an instance, the psychic consciousness would still pervade the cells, of course. These cells would remain a channel for harmony with the Cosmic, *but* the mechanism by which such was to be accomplished would have been destroyed.

Basically, the Cosmic intelligence in each cell is alike. The intelligence in each cell is a pleroma, that is, a fullness of all of the qualities of the Cosmic intelligence. Consequently, the plurality of millions of such cells actually adds nothing more to the psychic consciousness of the organism. If that were not so, then such mammoth beings as whales and elephants would possess a greater *quantity* of Cosmic or psychic consciousness than does man, by the mere fact of their greater number of cells. Again, we repeat, the psychic development is attained by a harmony with the inherent Cosmic consciousness within us, not by the aggregate of cells.

Each cell is impregnated with Cosmic

intelligence because each has a duty to perform. It is an *agent* of the Cosmic intelligence within the organism of which it is a part. As an agent, none is in closer relationship to its principal, or the Cosmic Mind, than any other. Any of these agents can serve as the medium by which our mortal mind is attuned with the Cosmic. Each cell is impregnated with this Cosmic principal, not for the purpose of adding to the mass consciousness of our being, but, rather, so that the cell may be guided in the performance of its functions in serving the whole organism.

Though this Cosmic intelligence exists in every living thing, no matter what its mass or size, it can be *self-realized* only by the human, insofar as we know. The intelligence must develop an organism such as the brain and the psychic centers by which the greater ego is realized. Until that development is reached there is no self-consciousness; there is no medium by which the Cosmic consciousness in the animate being can be reflected so as to know itself.

What we ordinarily call *self* is the conferring of identity on our discriminatory powers and standing them apart as against all other experience, making of them an independent reality. In other words, we experience, on the one hand, what appears as *other* realities, the particulars of the world and the sensations of our being; as against that, we are aware of our volition, our ability to choose and to compare one set of experiences with another, from which arises the conception of duality. It is this intangible faculty as apparently distinct from all else that we identify as the *self*. This consciousness of the basic impulses and harmony of our being, as apart from that which acts upon it, requires a complex mechanism for its functions and that is what man has. This awareness can be quickened so that the self becomes all-inclusive, that is, draws to itself the whole outpouring of the Divine creative power, or the Cosmic.

At first, a simple organism has no knowledge of other realities. The simple being responds to its environment, but it lacks the judgment by which it can compare the qualities of one experience with those of another. It cannot realize any relationship between its own nature and that which acts upon it. With further development, the

animate being is able to evaluate its experiences in relation to itself. As with human beings, it divides experiences into *self*, and that which is *external*. The cycle is eventually completed but on a higher level when man, the mystic, again loses his sense of separateness and becomes aware of harmony with all of being; but this latter part of the cycle, as we have said, transcends the beginning in that the simple thing was unconscious of its unity with all reality and the mystic, on the other hand, is *aware* of the oneness.—X

### Questions on Healing

A frater in Eastern United States arises to address our Forum: "In many of our monographs, in the *Rosicrucian Digest*, and in the special discourse I have received on healing, it is stated that, once the idea has been visualized and created and then released to the Cosmic, further concentration will not help 'one iota.' Now, according to procedure, once a name is placed on the healing list, it may be on it for months or weeks depending upon the progress achieved. My question is specifically this, Why devote further time to concentration for that person, if it will not help 'one iota'? Perhaps I am to understand that further concentration, that is, visualization and the creative part, is unnecessary but that further releasing of the idea at a later time helps."

The frater's question does make it necessary to explain what, at first, may seem an incongruity or error. The subject concerns absent healing, that is, the method whereby a patient is treated at a distance and through the medium of the Cosmic. Consequently, it is necessary to quote a few important principles which appear in the treatise by our late Emperor, Dr. H. Spencer Lewis, entitled *The Art of Absent Healing*. In that booklet we find that the one to give the treatment is advised:

"You must not have faith in your ability as an *individual*, for you are *not* the one who is doing the healing. God does all the healing that is done at any time, by any system, whether medicine is used, electricity, surgery, prayer, massage or anything else." Another paragraph includes the following remarks: "You are merely an instrument between the Cosmic forces here on earth

and the patient, after having offered yourself to God and the Cosmic to be such an instrument or channel. If you are not sure that what you are going to do for a patient will help him, *then do not give the treatment.*"

Still farther on in the brochure, we find this phrase: "... try to think of only two factors—the patient who needs help and the Cosmic powers about you who will use your mind as a channel for treatment." From the foregoing it may be asked, Just what part does the individual perform in giving absent treatment? In his prayer and his meditation, the one giving the treatment places himself *en rapport* or in attunement with the Cosmic. Consequently, to accomplish this, the prayer must be sincere. The individual must believe that the method he is to employ is efficacious. He may rightly doubt that he is going to heal for, as quoted above, *we do not* do the healing. The Cosmic does. He must, however, believe that, through his petition to the Cosmic, he is to set into motion forces that will have a curative value.

When at-one-ness has been established between the petitioner and the Cosmic, the image which he has in his mind is more easily transferred through his subconscious to the Infinite Intelligence or Cosmic Mind. This image consists of the mental picture which is had of the one who needs the help or at least of his name and the facts of his malady. This image released into the Cosmic during the meditative period becomes a part of the attractive influence established, that is, it creates a nexus or bond between the patient and the Cosmic. The Cosmic power is then transmitted directly by means of the bond to the patient, aiding in the rejuvenation of his natural curative powers. There is nothing miraculous or mysterious in this process.

Let us use a homely analogy to better understand the method. The one giving the treatment may be likened to a person dialing his private telephone to establish communication with a distant friend. When he dials the friend's number, he establishes a series of electrical impulses which are transmitted to the central telephone station in his community or nearby city. This enormous central automatic switchboard we may

call the Cosmic. The impulses there are automatically converted to signals which, in turn, are conveyed along a trunk line to still lesser lines and finally ring the bell of the individual instrument of the friend. The latter, the friend, is the patient. The central switchboard, with its elaborate system of electronic controls, actually does the principal work. The original party in his dialing has merely activated the mechanism.

In our analogy of the telephone, however, eventually both parties are brought into direct contact with each other, the central switchboard acting only as an intermediary. With the method of absent healing, the difference is that the one seeking to give the treatment only brings the Cosmic into harmony with the patient. From then on his work is completed.

Though we may visualize minutely the patient in our meditations, the latter may not be brought into harmony with the Cosmic unless he desires it. That is why it is essential in absent healing that the patient agree to such treatment. It is, to refer back to our telephone analogy again, no use to dial someone on the phone through the central switchboard, unless we are certain he is going to answer the phone when it rings. If the patient agrees to participate in the treatments, he thus removes from his subconscious mind any barrier to his attunement with the Cosmic.

Frequent visualization, that is, periods every few minutes or half hour, is ineffectual for any greater results. That is the reason why, in our monographs, as the frater has said, we are told that such frequent contacts will not help "one iota." Remember, the Cosmic power, when once it is directed through our meditation to the patient, is a stimulating curative force only. It vitalizes the positive creative forces in the cell structure of the blood. The existing inharmony in the patient then begins to diminish. To use still another analogy, it is like charging a battery to which many different devices are connected and which, in turn, perform many functions. If the battery has lost considerable charge and the devices have not been functioning properly for some time, a number of such charges may need to be given before it is functioning normally again. However, with the Cosmic,

a certain period must elapse between such treatments so as to allow nature's rehabilitation processes to begin. The frequency of treatments, obviously, must be determined by the results which are obtained in the patient. In emergencies, as severe accidents and critical post-surgical states, a single daily treatment for three or four days should suffice. This is to be followed by other treatments twice or three times weekly. There are, as many Rosicrucians know, times when a single absent treatment has been sufficient, the patient improving almost immediately. Such cases depend, of course, upon the severity of the patient's disability and the ability of the one giving the treatment to successfully release his thought into the Cosmic.

The operator, the one attempting the treatment, if successful in establishing the union between the Cosmic and the patient, is usually aware that he has done so. His mental image or visualization has that perspicuity, that distinctiveness, about it which is emphatic. The moment of meditation is likewise unwavering. He feels the presence of another personality as though someone were near him. Further, there is an inexplicable elation like that which follows an arduous task well done. To summarize, the one giving the treatment likewise experiences a psychic stimulation, the result of his mental at-one-ness with the Cosmic.

The fact that some cases remain on the files and lists of the Council of Solace for a considerable time, without appreciable benefit to the patient, is due to a number of factors. Some patients have not known the nature of their malady. They have at first sought to treat themselves without a competent diagnosis by a physician. As a result, they have perpetuated the causes of the condition, aggravating the illness. By the time they are compelled to seek the aid of a physician, have a correct diagnosis, and notify the Council of Solace, the malady has reached considerable proportions. Organs may have deteriorated by that time, the red corpuscles may be depleted, and other equally bad effects may exist. These cannot be remedied immediately. Although what the Council of Solace has accomplished in some cases by the improvement of the patient may appear miraculous, what it does is at all times in conformity with Cosmic

and natural law. A violation of a health law—a natural function—cannot be remedied by exception, by a miracle, but only by conformity with the law.

△ ▽ △

Still another member, speaking of health to the Forum, says: "I am told by some that I must not recognize an illness as such. They say I must tell myself that I do not have rheumatism at all; that I must not admit having any such affliction. They imply that, by admitting I am in this type of discomfort, I am submitting to it and encouraging the disharmony. While I know that the mind has great influence over the health and in some extreme cases a person may interfere with a healing process by constantly dwelling on his symptoms, yet, I do not understand the necessity for this pretense. Admitting the Rosicrucian view on visualization and the power of thought, just what is the right view on illness?"

The member has concisely answered his own question when he refers to one's denying an illness as being a *pretense*. There are certain mental and healing systems extant (one in particular) which propound the theory that illness is nothing more than a wrong construct of thought. They state that the inharmony or distress experienced is not a reality but an erroneous concept, the supposition being that the supplanting of the error of thought by a more harmonious idea will dispense with the discomfiture. Our late Emperor, Dr. H. Spencer Lewis, often speaking on the public platform on this subject, related that, if a condition does not exist with us we are not obliged to affirm its nonexistence. One who has no toothache is not obliged to assure himself or others that he has none. The first essential to a remedial measure is to *admit* an abnormal or subnormal condition. Closing our eyes—or mind—to reality does not prevent its effect upon us.

Psychosomatic relations, the effect of mind on body or body on mind, have long been taught by the Rosicrucians. They were taught in lodges of the Order in Europe before psychology was accepted as a science and centuries before psychiatry, as such, was known. It was related that an idea which dominated the consciousness might become a subjective reality to such an ex-

tent that it would subordinate the facts of experience. The idea becomes so real that it supplants the realities of the senses. Through the nervous system and the mental processes, it affects the emotions and organic functions so that actual symptoms of the imagined condition may occur. This is called in psychiatry a *psychosis*. There is, however, no parallel between such a condition and one where actual pain exists and which has been diagnosed as the symptom of a certain malady. Admitting that one has such affliction by whatever the technical name is, constitutes a recognition of an inharmony that must be overcome. It is not a negative attitude to admit an imperfection. A negative state is where one would, for example, negate any thought of recovery. The person who is really "holding the wrong thought," to use a trite expression, is one who constantly laments the futility of treatment and bemoans his fate.

One fact is apparent to every intelligent person. The very existence of systems of therapeutics, physicians, and practitioners, is an admission of that inharmony which men call *illness*. The healthy person, mentally and physically, never talks about personal ill-health. When one does then it exists *in fact*, whether physical or as a mental abnormality. Such then is a signal for treatment and for a rational approach to underlying causes.—X

### Problem of Space and Place

A frater asks a challenging question of our Forum: "The monograph states that there is no such thing as space. We are told that it is a condition of the mind. Then the monograph states that objects can be in two places at once or at least suggests that we can seem to see them in two places. Can these objects be in two places at once or can objects have two places if there is no such thing as space?"

The subject of space may be divided into three major classifications: *perceptual*, *conceptual*, and *absolute*. From the first or perceptual space there arises the notion of space which we all have. The sense faculties of sight and touch are the only two from which we derive those sensations that engender this notion of space. By means of

these senses, we perceive such conditions which, because of their characteristics, are alluded to by us as space. Consequently, the perceptual content of space is a natural category, dependent upon the aforementioned receptor senses.

The visual perception of space constitutes experiencing a void, a hiatus, of visual reality. The eye sees no mass or substance. This *absence* of visual reality has a negative kind of existence for us. The state of nothing or space becomes as actual to the mind as the objects which are seen. Consequently, we speak of "seeing space," as though it were an actuality. A more truthful statement would be "I do not see anything." The same circumstances apply to the tactile sense or that of touch. Where the sensations of touch end, where we are no longer able to perceive the qualities of touch, that to the mind is space. We, for example, run our hands across a smooth surface in a dark room. When we are no longer able to feel any substance beyond the surface, we refer to the area as being space.

From the perceptual point of view, space is the limit of the range of perception of the faculties of sight and touch. We might, for analogy, say that *silence* is a kind of space, too, for it constitutes a limit of our auditory powers or hearing. The problem, psychologically, is to convince persons that the limit of a quality, the absence of the sensations of a sense, has no positive existence in itself. We must think of space as being only the absence of discernible reality and not being reality in itself. For analogy, to the blind, theoretically, there is only visual space, since they cannot see any reality. If a blind man were also deprived of the sense of touch, how difficult it would be to convince him that there is anything at all but space. You know differently, of course, because you can discern what the blind, or the one who has lost his sense of touch, cannot. It must be realized, then, that what you perceive as space is but an illusion. Space is actually filled with radiations of an electromagnetic nature and with air; these to the unaided eye are invisible.

The second classification of space, the *conceptual*, concerns the particular theories which men may have of space. Philosophers, metaphysicians, and scientists may use the terms *cosmic space*, *stellar space*, and the

like. These terms, however, are related to certain observable conditions to which they have arbitrarily assigned the word *space*, to distinguish it from other factors. They speak of space as existing, for example, between the earth and the sun. This is not meant in the perceptual sense because they know, and can observe that there are substances and celestial conditions between the two bodies. Rather, it is intended to distinguish the region between the bodies from a solid continuous mass. Obviously, then, there can be as many kinds of conceptual space as there are human minds to speculate on it.

The third classification, *absolute* space, in a sense, is also conceptual. It is a notion that there is a condition of nothingness in which particles or masses are suspended without any unifying elements between them. Some of the ancient astronomers expounded a theory of absolute space. They had insufficient knowledge of the nature of light at the time to realize that the fact that they were able to perceive other planets was an indication of a more or less continuous transmission of light to them from the regions which they called *space*. It is patent that both conceptual and absolute space are dependent upon the perceptual one. If man did not appear to perceive space through the visual and tactile senses, he would have no notion of it to expand into the various concepts which he has, nor would he be able to declare as to its absolute nature.

Since space does not exist, we have only that which we can perceive on the one hand; and on the other, that which we cannot. That which we call *space* is actually a plethora of energies of various kinds which the unaided faculties cannot see or feel. There is often an alternating between mass or substance that has such qualities as dimension, smoothness and hardness, and perceptual space. To put it simply, experience reveals that we may see an object, then apparently beyond it or on this side of it we observe space, and then farther on, another object. The objects are then said to occupy space or to have different places or positions in it. This is the assumption, based upon perception, that there is such a condition as space that can be filled with mass or objects. There is actually no *place* but rather a change. We perceive the change in vibratory conditions from an object to so-called space and

thence from space to another object. The objects are those having such a vibratory nature that their impulses are able to create visual or tactile sensations and give us an image of them. Between those vibratory conditions of mass exist other octaves of different rates of vibrations which we cannot discern with our unaided faculties. These states we designate as space.

Space and mass are both vibratory in nature. They are part of a continuum or endless sea of energy. Some of it the human can discern without instruments because it is of a vibratory rate that lies within the range of his faculties. Other octaves of it he cannot perceive so he refers to it as space. To the observer it appears that there is no unity in reality, that objects are wholly detached from each other and space again from them. It is this illusion that gives rise to the paradox of things being in two different places and yet there being no such absolute condition as space between them.

To further understand this integration of all energy, we shall use the analogy of the checkerboard with blue and red squares. The blue squares on the board look quite detached or separate from the red ones. Physics has proved to us, through the law of optics, that colors are wave bands of different frequencies or rates of vibration of *light*. The blue and red squares are fundamentally related in the energy of light. The eye separates these colors of the spectrum and makes them appear to have no relationship to each other. Actually, we repeat, they are connected in the visible spectrum of light. So, too, with objects in space. They are not in different places but in different relation to that which we can discern and that which we cannot.

Since perceptual space arises out of certain of our mental and physical categories, it appears quite natural to us and has a realism which causes it to be accepted as truth until further inquiry. There is much of the phenomenal world about which the philosophers have warned us as having no actual parallel in the noumenal world or that which exists in itself. We are conditioned to have certain kinds of experience only because we are that kind of being. It is folly, therefore, for us to try to have or believe that the universe must conform to our limitations.—X

# Was This Man **GOD-TAUGHT?**

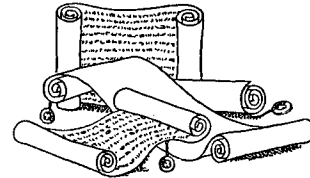


**JACOB BOEHME—Scholastic Philosopher  
and A True Mystic**

**E**ARLY IN LIFE, Jacob Boehme had strange occult experiences. As an adult, he demonstrated remarkable mystic powers. Though engaged in the lowly profession of shoemaking, he produced writings that baffled the theologians of his time. These writings gave new meaning to existing religious and philosophical postulations. He stressed the importance of *practice* and *experience* in religion and vigorously attacked empty formalism. Though his parish pastor was infuriated by his work and vainly sought to have it nullified, the more learned theologians stood in awe of him and refused to condemn him. He has come to be known as the *God-taught* philosopher.

**READERS RESEARCH ACADEMY**  
Rosicrucian Park, San Jose, California

## The Doctrines of **JACOB BOEHME**



Read these thought-provoking, soul-satisfying discourses! In the convenience and privacy of your home, you can enjoy the series entitled, "The Life and Doctrines of Jacob Boehme"—and through them find the answers to many questions of **mysticism** and **philosophy**. The Readers Research Academy provides you with two **large** forceful and stimulating discourses every month for the nominal sum of only 75¢ (5/4 sterling) per month. You can subscribe for as many months as you choose. When ordering, specify **Series No. 11**.



# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XXIII

OCTOBER, 1952

No. 2

## GOD AND I

God came into my room last night.  
I offered him a chair;  
And then I poured from out my soul  
The things I had hidden there.

He took each grief and wiped it off  
And held it in the light;  
He told me just what caused each one  
And how to make it right.

And when we had cleaned off every one  
And placed all in a pile  
We sat there quiet—just a bit—  
And thought on them awhile.

Then He smiled, and I smiled back.  
He took the load away  
And left instead a wondrous Peace—  
Forever with me to stay.

—Raymond E. Binder

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 (16/1 sterling) ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## COURAGE OF YOUR CONVICTIONS

*Dear Fratres and Sorores:*

Everything requires its compensation. There is a price to be paid for all things. This price is not necessarily money or any material thing. It can be service, effort, thought, or defense of the right. If we want something, the desire can only be satisfied by action on our part. We must go to where it is to be had. Then we must give something of ourselves in exchange for it. The lover of music must strive in some way to attend a concert or to listen to a recording or a broadcast. If he wishes to play an instrument, he must expend time and mental effort in study, which is in exchange for cultivating the art.

There are parasites. They are the ones who seek to avoid compensation for what they take unto themselves. Actually they are placing the burden of payment upon others. Then, they seek to participate in what the other has gained. There are many people in life who are parasitic. They enjoy the fruits of society, its culture, its idealism, its gradual progression in many arts and sciences. Actually they give nothing *voluntarily* for the welfare of society. Their whole effort is for their immediate benefit. They demand the larger rewards and benefits of society as members, but they refuse to contribute of their time or effort in its behalf. It must be apparent that if the majority of the members of society were to act in like manner, that is, so as not to extend self-interest to the larger whole, we would revert to savagery.

It is necessary to determine whether our interests are worthy of compensation by us. Will they improve us spiritually, mentally, physically, as well as materially and socially? Have we pride in our interests? Do they correspond to our code of morals and ethics? If what we think or believe brings us a sense of guilt or shame when we speak of it to others, it indicates a conflict within our own mind. It is indicative of the uncertainty of the rectitude of our interest or cause. It is essential that our interests give rise to *personal convictions*. We must feel

confidence in them. That which we sincerely believe becomes an intimate part of our personality. It draws to it an emotional impetus, arouses enthusiasm, and has the support of our whole being. It eventually becomes a *love*. Every love is a desire for what is construed as pleasurable, whether in the physical sense or as an ideal to be attained.

If an interest or cause with which you are aligned does not elicit such conviction and emotional response, then it is but *nominal*. Such nominal interests should be periodically subjected to our critical analysis. We must determine whether they are imposing upon our time, interfering with effort that should be expended for our true inclinations. Especially is this true of *membership affiliation*. Do not affiliate with an organization unless its objectives, its practices or ideals, can truly become a part of your being. You must be more than curious or sympathetic. Either be fully responsive to what the organization represents or, in honesty to yourself and justice to the organization, terminate your membership in it.

An organization can only grow and attain its ends through the individual support of its members. This support or compensation goes beyond a *payment* of any dues or fees. It requires the tempo of enthusiastic participation in the affairs of the organization. You cannot hire persons on the outside to do what only those *on the inside* know and understand. Organizations depend on the spirit of loyalty of their members, born out of intense personal interest, to carry their projects forward. The best army in the world is not made up entirely of mercenaries but of soldiers who fight for a cause in which they believe.

The real member is one who will not tolerate an injustice against his fraternal affiliation. It is part of his life. He is in agreement with its ideals and program. If something is done that he cannot understand, he inquires of its officials and assures himself of its rightness. If he is ashamed of what is being done, even after receiving a

proper explanation, he should resign. There is nothing so despicable as the member—of any fraternity—who remains silent when he hears it being slurred. He is one of two things: a *moral coward* or *ignorant* of the meaning of his membership and thus unable to defend it.

Even in the AMORC we know of some members who are reluctant to speak of the Order, to distribute literature occasionally, or to conduct any propaganda for the Order. Psychologically, they have a sense of guilt about their affiliation. If, when speaking or proffering literature, a defamatory remark is made about the AMORC, they feel ashamed of their affiliation. In other words, they have no real conviction that what they are studying is worthy or that their membership is proper. Their whole affiliation is a dubious one to them. This attitude indicates their lack of understanding of the purposes of the Order. As a consequence, they are so uncertain themselves that they are fearful of risking a criticism, no matter how unjust this criticism might be.

Think of the detriment of such members to the AMORC or any other fraternal order. If the Order is attacked by a nonmember, who is actually not conversant with the teachings of the AMORC, and a member, who should know about the Order, will not speak in its defense, this is a tacit implication to the critic that what he says must, in substance, be true. If the Order is really part of your life—and it should be if it is to be of any benefit to you—come forward in its defense as you would for a friend or a member of your family. Enemies of light and truth are quick to withdraw false statements or retire when faced with *courageous defense*. When a member challenges their statements, they soon retire or evade the question. They know that the courageous member knows whereof he speaks. It is necessary to *fight for right*. It is the proper price to pay for inner satisfaction. Rosicrucians worthy of that title have, throughout the centuries, been militant in their support of the Order whenever circumstances demanded it. Silence is golden but not when thoughts need to be put into words and deeds.

In proffering a leaflet or a book to one you think might be interested, proudly say, "Yes, *I am a Rosicrucian*"—if you are asked whether you are a member. Your very positive assertion and the ring of pride in your

voice will cause respect for your affiliation. You cannot expect others to respect that for which you do not reveal the same respect.

Fraternally,

RALPH M. LEWIS,

Imperator.

### Does God Cause Suffering?

A frater addressing our Forum says: "My mother died of cancer a week or so ago. . . suffered terribly. My religion would say that it was the will of God. Forgive me for saying so, but if this is true (that is, if it was the will of God) then I say, not even political tyrants have made people suffer that way. Is this the merciful God I have been told exists? In other words, why is there so much suffering from disease? And, please do not say it was the will of God! That is no answer. How is it that some people who are striving to be good can't perform miracles? I am not looking for social recognition or material gain. All I want are facts, logical explanations—no platitudes and appeasement."

These questions are obviously the result of the shock following a clash of reality with religious dogma. The frater had nominally accepted for years the religious teaching that human fortune and misfortune were predestined, that is, the result of the will of God. Until a serious event in his own life occurred, he perhaps did not question the dogma of the will of God in such happenings. The apparent incongruity of the religious teachings—its injustice—then shocked his sensibilities. Such experiences as this one have often turned persons not only from their respective church but also from all spiritual aspirations.

We quite agree with the frater that for us to say that the event he experienced was the will of God would, in fact, be no satisfactory answer. We are not inclined to discuss the doctrines of the various religious sects. AMORC is not a religious organization. Its members are of numerous religious groups. Each religious sect has merit for certain minds or levels of understanding. However, some doctrines which are expounded are obviously so detrimental that in defence of human peace of mind it is necessary to point out their illogical content. Most conceptions of theism have as their nucleus the doctrine of *determinism*. In its most restrictive form

this doctrine purports that many of the affairs of man are the immediate will of God. This conception is, of course, a kind of fatalism. It implies that man cannot escape the eventualities ordained for him by God, regardless of human virtue. The human thus is left to seem to exercise a choice or expression of personal will on the one hand, but actually, on the other hand, such inclinations are said to conform to what God has *determined* for him. From this point of view, there would be no escape for man from what has been prearranged for him.

The premise behind this view of theism is the anthropomorphic concept of God. The deity parallels in many of his functions certain human characteristics. In other words, the god has ends in view as plans; he likewise displays certain emotions as hate, love, compassion, etc. All things, therefore, are said to be bent to the will of the deity. The immediate welfare of mankind, such as its happiness or freedom from suffering, or torment, is subordinated to the ultimate objective of the deity. When man has protested that such will-of-God acts are often not reconcilable with human justice, then it is related by theologians that man is incapable of comprehending the final end of God's judgment. The immediate experience, it is further said, may seem to be unjust as viewed in itself, but not in relation to the infinite wisdom of God.

The consequence of such reasoning is that man is expected to endure all calamities with no other explanation; he must believe that they stem from a plan that some time will redound to the benefit of humanity. To the one who inquires into this doctrine, a glaring inconsistency appears with certain other precepts fathered by theism. The sacred works of many theistic sects—including the Bible—expound that God is as a devoted father to his children. It is related that men when in turmoil may appeal through prayer to the mercy of the deity. They may expect, if their motive is proper, that their petition will be heard and compassion shown them. It is patent, however, that *if* all things, insofar as human affairs are concerned, are the arrangement of God, a manifestation of His will in every particular, then man cannot expect intervention in his behalf. If the deity in his infinite judgment, as theism proclaims, has instituted the suffering of an individual to serve some transcendental pur-

pose, then is it to be expected that prayer will cause a reversal of the deity's judgment? Should there be a reversal, such would imply that the original divine concept or plan was imperfect and had not taken into consideration the very results about which the individual petitioned.

As Rosicrucians, we cannot accept the rigid determinism of a theistic deity. We cannot hold that disease and suffering are the will of God imposed upon mortals. It is a far more just conception to view the whole of nature and the Cosmic as a vast framework into which we, as individuals, must fit ourselves harmoniously. Human suffering is not an imposition by any blind will upon mortals. It is the consequence of two fundamental conditions.

One cause is the cycle of evolution and development, or development and disintegration. Forms or developments must disintegrate and eventually return to their original substance or element in order that creation may continue as a Cosmic process. We must expect this and be prepared for it the best we can in our mortal way and with the understanding we have in this life. There is no infinite intelligence exercising His will against us as individuals. If it seems unjust that we must suffer for the cause of creation to fulfil a cycle, let us realize that after all we were born out of suffering—each of us. Further, much of our suffering is due to our excessive cherishing of life. In our insatiable desire to live we suffer when any condition opposes this desire. If we oppose death, that is, do not want to face the reality of inevitable transition, we are inviting greater periods of suffering—mental and emotional.

The other contributing cause of suffering is our ignorance of the Cosmic fabric into which we are woven in our relations to our human brothers. Our violation of our psychic and emotional selves, our disregard for Cosmic principles as revealed to us in traditional sources, causes us to be victims of our own folly. The more we learn of our psychosomatic relationships and of our place in the Cosmic order, the fewer the conditions by which we bring about our own suffering. Sanitation, hygienic laws, as well as the advances made in the sciences of physiology and psychology, have, for example, made plain the causes of many diseases from which our ancestors suffered. This knowledge has provided remedial measures. We know, for

example, in the civilized lands of the world what may contribute to the scourge of yellow fever and of tuberculosis. We can exercise our *human wills* to prevent this suffering as a result of this knowledge. If we neglect the precautions, then the ill effects which follow are not the will of God, but natural causes which *we* have engendered. In time, cancer, poliomyelitis, and other unchecked maladies of today will fall under the control of human intelligence. By his own will and intellect, man will come to spare many millions of persons this kind of suffering.

It has been contended that a God, who is said to be loving and kind and displays compassion, should dispose of all causes of human suffering. This postulation is but another way of suggesting theistic determinism. If we conceive that a deity will intercede in all conditions which might cause humanity distress, then we recognize that that same will might impose them, and by such reasoning we return to our original belief.

We have been given the way to grow within the great Cosmic cycles and to lessen the suffering which we experience. It is part of our being to learn through experience. There are chains of *action* and *reaction* which we mortals call *cause and effect*. We must adapt ourselves to them. We cannot do this in one generation; it may take many of them. We cannot escape suffering in any one life. Some of it man will never escape, especially when he thinks of death as suffering. Rather, it should be thought of as being as inevitable as night and day. Our principal fault lies in believing that our pain and tribulations are God-induced.

The old mystical principle of *karma* is also taught by the Rosicrucians and gives adequate explanation of the reasons for human fortune and misfortune. We are the makers of our own destinies though we are often unconscious of that. Frequently, our maladies are not of immediate cause, but are inherited. Then again, causes may be group causes, that is, *collective*, as well as personal. For example, mass starvation, bloodshed in riots and warfare, are the result of social causes which are not instituted by many of the individuals who suffer from them. We are a part of society. If its political, economic and health functions are contrary to natural and Cosmic laws, then we, as individuals, experience the effect of such adverse

causes. We shall find in the future, with the progression of the therapeutic sciences, that many of the great scourges of disease now afflicting innocent victims are the result of the mass ignorance of our times. Posterity will point out that if we had taken this or that precaution, avoided this or that kind of living, much suffering now endured would not have come into existence.—X

### Directing Concentration

Questions on the technique of concentration will always be asked, but what has been written on the subject is mostly information supplementary to the methods which are first presented in our Neophyte degrees, and later augmented in the Temple degrees. To attempt to further amplify this technique or to provide information that has proved useful to other individuals is not as important as for the individual student himself to attempt to apply these techniques consistently and systematically.

It is not difficult for the student to grasp the importance of concentration. While no one process is the key to the attainment of what a student seeks, concentration is one of its most important and fundamental factors; upon its use depends the fundamental discipline of the mind. If an individual did not potentially have the power of concentration, imagine in what a confusion his mental state would be at all times. This confusion would also be evidenced in his behavior, because our behavior is an outward expression of our inward mental state.

Since visualization helps us to create mentally, it can also help us gain the concept of concentration. If we visualize a light that is focused to a point—such as a spotlight or the ordinary flashlight that has a long beam focusing device built in it—we understand that the concentration of light that is contained in the beam and the point where the beam reaches the object which we wish to reveal is an example of taking the light (which would otherwise be diffused over a wide area) and bringing it all to a point of usefulness. Insofar as our mental faculties are concerned, concentration means the use of our conscious state to direct it so that it will apply, instead of a scattered area, to a limited point of focus, as the light. When we concentrate we are directing our mental energy toward a point. In so doing, it should

be revealed in its completeness; it should stand out as an isolated thing in our environment, at least momentarily. As a result of the process, our mental state and the things concentrated upon take on a different aspect, and we are able to accomplish ends that might not otherwise be possible.

The direction of concentration is one of the most important steps that we must learn in our mystical studies. It is not enough to learn the technique of concentration, or even to develop this technique into a practical art. To do this is our first step, and it has to be learned gradually and through the application of the steps of the process which our monographs so specifically point out to us. The purpose of concentration is not merely to accomplish the act, but after becoming reasonably proficient in it, to be able to use that proficiency for constructive ends. From the mystical viewpoint, the most constructive end is to help create in ourselves the whole mystical concept—that is, that man is able to relate himself to God.

Concentration being a volitional act, it must under most circumstances be developed and controlled by will. We are taught in one of our Rosicrucian degrees of study that there is a positive and a negative manifestation of all things in the universe. Concentration might be considered as one of the positive manifestations of our mental world whereas meditation is a negative manifestation. Concentration is active—meditation is passive. Each is important. Inspiration is received through both direction and the expanded view possible, but a growing consciousness is still further expanded by the proper use of each of these techniques. We concentrate in order to clarify, to bring into focus, as illustrated by the light. We meditate in order to absorb. If through concentration a new interpretation of an idea, a solution to a problem, or a certain idea is made conscious within our thinking, it is through meditation that we are able to dwell upon it to allow this new principle (insofar as our experience is concerned) to become a part of our thinking. The meditative process is one of absorption. This means that it becomes a part of our individuality and our character. There would be no value in becoming perfect in the art of concentration if we did not utilize the results of concentration and of meditation as the means by which to benefit from what we have gained.

In the modern world today, a great deal of our living is devoted to the earning of money; however, the intelligent person realizes that money is a means to an end, that it will purchase certain things we need, or that we feel will add to our physical environment. Simply to direct ourselves to the accumulation of money is of little value unless we can intelligently use that money. Concentration is similar to money. It is the attainment of a means to an end; it is the process through which the idea, the impulse, or the inspiration is received. Its utilization, however, is through meditation, causing anything of value that is comprehensible to us to grow and flower within our being. One thought meditated upon can be equivalent to a whole lesson or a discourse.

We sometimes hide from our sight some of the most important principles that we should learn, by clothing them in too many complications or attempting to describe them in too many words. The use of too many words is a reflection of the mechanistic society in which we live, because words are man-made things while ideas are made within the mind. The mind of man is limited in its concept and origination of ideas. The mind of God is infinite and unlimited because all ideas are contained in it. Through concentration man can direct his consciousness toward that infinite world of ideas, and by meditation he can bring these ideas more fully into his consciousness, into his behavior, and, as a result, make a fuller, happier, and more successful life for himself.—A

#### Extramarital Relations

Now we have a question from a frater in the Netherlands West Indies. He says: "This question concerns a moral problem. I would like a Rosicrucian explanation of the proper course to pursue. I am sure the Order will take into consideration not only the moral obligation but the physical aspects, for the latter are as much of Cosmic origin as the moral principles involved.

"If a man is away from home earning his livelihood for a long period, say two or three years, in circumstances where it is not advisable to send for his wife, is he expected to abstain from extramarital relations the same as his wife is expected to? If he does not, does that constitute immorality?

Codes of morals are principally man-made. They are not Divine. The moral impulse,

however, is latent in all of us; free from sensual inclinations it is that which we conceive to be the *right*. In other words, all men, even those who are barbaric, have an inherent urge to conform to the ideal which they think is to represent right. The criminal is one who places no value upon society's moral or ethical ideals. He has, however, those of his own. In his acts, no matter how society may consider them, the criminal believes he is conforming to right. The individual's morals may be said to suffer when the code of society does not conform to his impulse to do right.

Religious instruction and social education try to cultivate conscience or a moral inclination upon the part of the individual which will correspond to their views. As a result, the average individual, in expressing conscience, does so in the conventional terms or conduct of the society or the training in which he has been reared. No individual is moral if his acts do not correspond to his innermost feelings, regardless of whether they conform to the edicts of society or not. In other words, we have many moral hypocrites. There are also many persons who conform to the moral dictates of society by compulsion rather than by conviction.

Modern society, the church and state, have frowned upon promiscuity or sexual licentiousness. To indulge freely in sexual relations outside the limits of the state of matrimony strikes at the sanctity of the family. What undermines the family destroys the larger social unit, the state. The individual, in entering the state of matrimony, is expected to subscribe to its edicts and principles. These are equally imposed upon husband and wife. Man is physically an animal, no matter how lofty his moral ideals. A healthy normal human animal has sensual desires, one of which is the sex appetite. No moral code should be entered into which would bring these natural appetites into a continual conflict with it. A code, for example, that requires one to be a celibate and completely abstain from sexual relations is *unnatural*, no matter what ecclesiastical literature or authority is quoted to support it. There is nothing Cosmically immoral in sexual relations. To continually oppose any natural desire results in frustration from which may follow serious aberration of the personality.

Where morality and the appetites are

concerned, the former is intended to cause man only to regulate the latter for his own and society's welfare, not to repress or suppress them. Long separations of man and wife will, most certainly, test the moral circumvention of the appetites. Such separations constitute a form of celibacy which, as said, is unnatural. They certainly require the imposing of will upon the appetites. The will cannot continue the suppression for a long period of time without a lessening of the moral impulse which lies behind it and also taking toll of the nervous system of the individual. The logical thing is for the individual to avoid, if at all possible, subjecting himself to such an ordeal of separation. In the particular instance cited, a period of two years' abstinence would undoubtedly in no way impair the health or the personality. In many cases, the abstinence would, however, test the moral restraint and the temptation to submit would grow stronger.

In circumstances where man and wife must be separated for an indeterminate number of years, the marriage, in effect, spiritually and physically, does not exist. It is a hypocrisy to continue it. Both parties should be freed to enter the relation which would bring about normal living. Where, however, a great period of separation is enforced upon the parties, extramarital relations could be entered into without being interpreted as *immorality*. To conform to the inner sense of right, however, both parties, man and wife, should mutually agree to such an arrangement or legally divorce. The only other alternative is to experience whatever ill effects may come from the conflict of emotions with the moral will.

In all these relations, mutual honesty constitutes equality and, therefore, justice. Neither party should expect the other to make a sacrifice which he himself is not inclined or capable of making. From the moral sense the greater wrong would be to indulge in something which you prohibit an equal partner from sharing.

The frater is confronted with the necessity of explaining his circumstances and inclinations to his wife, in which event he must imply equal freedom to her or else continue his suppression. In this instance, the period of separation being not too great, the suppression is preferable to invoking society's stigma of immorality. Sexual relations can never be wrong in the moral sense. How-

ever, the circumstances arising out of them, as violation of obligations of trust or the consequent responsibility, may be morally wrong. In other words, the sexual act must not be indulged in under circumstances that will redound to the great detriment of another. To shatter homes, to leave children destitute, to spread disease, these are the things which, if they come as the result of the sexual act, are wrong, not the relation itself.—X

### Are You a Crusader?

You may never have stopped to think about whether or not you are a crusader, or even exactly what constitutes a crusader. Usually the idea of being a crusader will revive pictures in our minds of robed and armored men riding horses off to battle. Most of us will remember that in the early ages the Christian church in Europe tried to free certain holy places in the near East from control of the Moslems. The concept of the forming of armies from all the existent European countries then considered to be Christian and inspired by the leaders of the church of those days, was one of the earliest examples of how men of various countries worked more or less together for a common purpose. At least, these are the ideals that explain the crusades in most of our history books.

Actually, they did not work quite that well. Countries soon became embroiled in differences of opinion as to both purpose and procedure. Men and women being exposed to the luxury of the Moslem world, in comparison with their own standards of living, became more interested in trade and commerce than they were in holy places. Nevertheless, the ideal was worthy, even though in some cases rather poorly planned and executed. The crusades changed the world's history; they brought new ideas and concepts into Europe and the Western world. Sciences that had been forgotten since early Greece were revived. The influence of many philosophers gradually became a part of the thinking of the Western world. The desire for the fine things that led to luxurious living spurred exploration and led indirectly to the colonization of North, Central, and South America. In fact, the whole world changed because of the crusades.

Originally, the term *crusade* was derived from the Latin word for cross. The Christian

cross was the symbol of the crusades. It was in order to control certain holy places in Christian history that the crusades began to function; and to make the Christian religion supreme in the world, crusades by various church leaders and zealots were spurred on throughout the world. However, just as many words have lost the meaning originally implied in their derivation, so the word *crusade* has come, in modern English, to carry implications and meanings far beyond original intent. Webster's dictionary says, in effect, that a crusade is a remedial enterprise undertaken with zeal and enthusiasm. The original crusades of course, in the eyes of those who supported them, met this criterion. It was an enterprise entered into with much zeal and enthusiasm to remedy a fault, the fault being, according to the supporters of the crusades, the possession of holy places by those who were supposed not to have respected their holiness.

To dwell upon this definition is to gradually cause us, or as far as that is concerned, any thinking individual, to realize what a dogmatic concept that is. To the people who lived—and some of them peacefully and constructively—in the areas where the holy places existed, the crusade was anything but a remedial enterprise. No doubt that when the armies making up some of the early crusades entered the Holy Land, their zeal and enthusiasm was not doubted, but the constructive function of their purpose was certainly looked upon from the exact opposite point of view by those whose homes, lands, and properties were disturbed. Therefore, it is simple to see that in the modern world one who conducts a crusade for any purpose is carrying on what he believes to be a remedial enterprise with zeal and enthusiasm, and he is sure to meet opposition with equal zeal and enthusiasm for the simple reason that the opposition will not believe that the enterprise is remedial.

Many things that come under the classification of a crusade today need careful analysis in the terms of this observation. This is particularly true of the one who sets himself up to crusade against something. The individual who wants to prohibit the use of alcoholic beverages, or claims that no one should be permitted to smoke, to eat meat or drink milk, or do any of the number of things that many people do, is certainly a crusader, and usually has an overabundance of zeal and



enthusiasm. In his mind, his enterprise is constructive and, if carried out, would eliminate a great evil. But how the average person hates to mix with such an individual. We all know that such people are almost always typed, because they never fail to bring a conversation around to their particular interests and opinions; and they take special pains to emphasize how you and everyone else with whom they talk is in violation of their fundamental beliefs.

There have been times in man's history when without such crusades many wrongs would not have been corrected. However, before venturing into the support of a crusade that is in opposition to anything, it is well to study carefully the procedures and policies that will be followed, the methods that will be used, and the true situation in regard to the thing that is opposed. No one will deny—that is, no one who is sane and rational—that drugs in the form of alcohol and tobacco can cause a great deal of harm and that their overuse is a menace to decent people, but to crusade against the moderate use of those drugs is effort not always constructively and prudently applied. Many human beings use these things in moderation, and the harm that they may do will be to themselves as individuals; and it is a problem which they, as individuals, must decide for themselves. I have a tendency to resent a crusader who tells me that I cannot eat this or that I cannot wear some certain thing simply because he is against it. I know that this is a controversial subject and that many people will disagree with my point of view. The emphasis I am trying to make is not upon the merits of these individual habits but upon the procedures by which awareness of personal responsibility should be created in the minds of human beings.

There is nothing wrong in being a crusader if the enterprise to be followed will truly remedy a situation. If you feel that you must crusade, do not crusade against isolated things that have not been proved to be a menace to humanity as a whole; instead, crusade in favor of greater things and more generalities. If those who crusade ardently against the use of any one type of food or sleeping with one's window open—or any other human foible which has been selected for the enterprise—would combine their zeal and enthusiasm to crusade for good, for honesty, for integrity, tolerance and

the brotherhood of man, the human race would be much better off and would be directing its efforts toward forces that would lead the entire race, as well as each member of society, into a condition of better living.

It would seem, therefore, that a rational analysis would indicate that crusaders are needed, but they are needed for ideals—not against individual opinions or practices. To crusade for the respect of God to develop in the minds of all people in a material world, and for the respect of the rights of others, necessitated by the world's populations having come close together through modern forms of transportation and communication; to strive for the compassion of people, not only among nations but among members of families and communities; to work for the ideals which the Order represents and to help put them into practice—these endeavors all require worthy and useful application of effort that might otherwise only be dissipated in thoughtlessly interfering with more or less individual practices of isolated men and women.—A

#### Degrees of Attainment

A frater in New Jersey, an excellent student of mysticism and a noted physicist, now rises to address our Forum. He says, "Our Rosicrucian philosophy is an optimistic one, offering to all the promise of ultimate salvation. So does the Bible in certain parts. The Christmas story, for example, offers peace to men of good will. In a similar vein, the Bhagavad-Gita says: 'None, O Friend, who acts honestly, will perish . . .' On the other hand, some Christians, such as the Calvinists, take a more sombre attitude. They believe that man is predestined for either Heaven or Hell even before his birth. Jesus also said, 'Many are called but few are chosen.'

"Now, the great goal of our efforts, as mystics, is the conscious union with God, with the Oversoul, with the Cosmic—which ever way we express it. As Rosicrucians, we are a small spiritually blessed and favored minority. Yet, even of this minority of less than one in a thousand, how many attain that goal? I myself, a student for nearly twenty years, and probably more serious than the average member, confess that I am still far from it, even though I may have had a few glimpses of Peace Profound.

"Let us assume that one in ten thousand now living attains the full Cosmic Conscious-

ness, or Samadhi in Hindu parlance. Does that mean that on the average we have to live through ten thousand incarnations before reaching the highest plane—or, and this is my question, *Are there different degrees of salvation?* Is it possible that only a few achieve this conscious union which, in a way, preserves and eternizes their personality while seeming to lose and merge it in the Cosmic ocean? Will the bulk of us others also be ultimately reabsorbed in the Cosmic, but without recollection of our personality and of our personal strivings?"

Salvation means many things to various religious, mystical, and philosophical groups. Generally speaking, all of the concepts of salvation may be reduced to two general classes:

A—There is the conception that man—that is, the spiritual essence of the human being as the soul—originally enjoyed a sublime state, such being in union with the Divine. Due to ignorance, or more often wilful violation of Divine edict, man fell from his lofty state. As a consequence, it is held to be necessary for him to resort to various practices to attain salvation, that is, to return to the status from which he has descended.

B—This is the conception that intrinsically the Divine element of man is always *one* with its Creator. However, the ego, the self of man, must evolve to a realization of its inherent Divine nature. The earthly existence is, therefore, a kind of preparing ground for the refinement of the consciousness of self. To experience salvation, the individual must strive to rise beyond the limitations of mortal consciousness imposed upon him.

Insofar as the Rosicrucians are concerned, their doctrines have long accepted the latter concept of salvation. Man has not really fallen, but he must learn of his Divine nature and enjoy it during this mortal existence. To the Rosicrucian, then, salvation is not so much an escape from materialism and mundane existence as it is a *personal attainment*. This attainment is not the regaining of lost powers or virtues but the awakening and evolving of qualities which are at all times resident within us. This attainment is a matter of personal discovery of the nature of the whole self, and an effort toward its unfoldment. The primary difficulties in accomplishing this must be apparent. This attainment is a relatively com-

manding and arduous process. What we seek to awaken is *intangible*. It is not perceivable by the faculties we commonly use. The qualities of the deeper consciousness of the upper spectrum of our being are so abstract that it is even difficult to describe them. Obviously, it becomes difficult for the average person to properly evaluate his psychic or spiritual qualities. It is likewise difficult to make one comprehend the positive advantages to be gained by such attainment. The ecstasy of Cosmic Consciousness, even if it be but momentary, is impossible to frame in words so as to convey to another a realization of that state. Such attainments are almost ineffable. To explain them in terms of physical or intellectual pleasures is also quite unsatisfactory because they far transcend such pleasures. However, sensual pleasures are more easily acquired. So why, think many, should they follow mystical pursuits, if they are similar to experiences they may now have with less effort? Actually, many begin the pursuit of mystical attainment or union with the Divine element within them from a wholly *negative* motive. They believe that there is a world of happiness or attainment which does transcend the known one. They are, in fact, dissatisfied with what objective experience provides and they wish to leave it behind, even if but momentarily. That is why they begin their mystical or spiritual awakening.

From the Rosicrucian conception, the ideal salvation or mystical attainment is the ability to contact the Cosmic, that is, realize at-oneness with it, at will. The Rosicrucians teach that, when the soul-personality has fully evolved, it is *constantly* conscious of its union with the Cosmic. Rebirth into the physical body is thus no longer required. The self has completed its cycle of all phases of existence. However, until that time the ideal state is to be able to experience the Cosmic momentarily and voluntarily, and to use the consequent illumination for greater happiness *here and now*. How many have attained that state of capability? Our own frater says possibly one in ten thousand. His estimate is probably far too generous.

In the recorded history of man, such mystical attainment can perhaps be limited to the renowned "enlightened," the great mystics and avatars whose number is few. This need not discourage us, however, for there are *degrees of attainment*. There are many,

relatively speaking, who once or even thrice in their lifetime have had that salvation that constitutes union with the Cosmic. The experience is an unforgettable one. The confidence it instills, the understanding that follows from it, the personal calm or Peace Profound it engenders, aids tremendously in the mastery of objective reality. It stimulates powers within the individual which were more or less dormant. These powers may be referred to as psychological processes and not necessarily wholly Divine as we think of that word. They are, therefore, available to everyone. The mystical experience, however, makes these processes more accessible or more easily directed. As a result, such person rounds out the fulness of life not in an ethereal world but in this everyday one.

We all occasionally meet one who has attained spiritually to quite a high degree. He is a mystic in practice, attitude and behavior, whether he concedes it or not. He may never have studied formal mysticism. He may explain his experiences in strictly religious orthodox terms. In the pursuit of his religious practices he may have employed, without realizing it, the true technique of mysticism and had the mystical experience. Subsequently, the results of it are manifest in his personality. The soul-personality thereafter reflects the light it has received as a result of the experience. The individual displays tolerance with contrary views. He is aware of the foibles of human nature, particularly his own. He exhibits remarkable fortitude and forbearance in all tribulations. There is, as well, a simplicity about his way of living and his thinking that emanates from him and inspires all whom he chances to meet.

The mystical experience does not, necessarily, bring about a revolution in the material affairs of the individual. He does not immediately retire from his employment or affairs to a more affluent or important position in society. Such things as fame and wealth, as objectives in life, may become immaterial to him. However, he may nevertheless attain them indirectly. If so, it is because his spiritual enlightenment has heightened his *creative ability*. He may excel in painting, music, mechanics, handicrafts, or whatever the activities of his daily living. Many great mystics, though exhibiting tremendous versatility as a result of the acceleration of their faculties, continued

nevertheless their humble occupations as shoemakers, carpenters, and cabinetmakers.

As to how long before the sincere student of personal attainment acquires the ability to contact the Cosmic at will, it is impossible to state. It is wholly individualistic. We move from one level of consciousness or comprehension to another. Self expands with the technique for its evolution in man. What matters it how many lives it takes, if we realize some advancement in each one? *Time and impatience* are not characteristics of mystical attainment. Their importance in spiritual evolvment must be dismissed from the mind as one of the first prerequisites. Therefore, when one is greatly concerned with time or is impatient of his personal attainment, he is interfering with his own evolution. It is true that in our Rosicrucian teachings the instructions may convey the idea that ultimate attainment, not absorption into the Cosmic but voluntary contact with it, is possible in our lifetime. So, too, it may be with some persons. AMORC cannot tell what degree of attainment one has reached upon "Crossing the Threshold" of the Order. This incarnation may be the triumphant one for some. It may be but the beginning for others insofar as spiritual awakening is concerned. There are many different fruits of attainment to be had in reaching our goal. None of these separate fruits is to be depreciated for in each are to be found joys of living.—X

### Can Good Eliminate Karma?

It is conceivable that a time will come when the soul-personality will become exempt from Karma, or rather, will have no need for the experiences resulting from Karma. Such consideration must apply exclusively to the soul. As long as we are human beings in the sense that we understand the term now, each human being will be subject to Karma. It is a mistake, however, to think of Karma purely in a negative manner. Often individuals are heard to refer to conditions in life which they have had to undergo (particularly unpleasant ones) as being the result of Karma. This may or may not be true. It is not always possible for us in our finite limitations of intelligence to know when we are having the effect of Karma manifest in our bodies or in our environment.

Karma is a manifestation that has many sides. As a rather exaggerated analogy, we might compare it with fire. Fire is one of the most important tools used by man. The most elementary forms of science began with the use of fire because heat from fire is the means of transmuting one thing into another. The process of making bread and having the completed dough brought into the form of a wholesome loaf of bread is the result of the transmutation that took place from the application of heat. Therefore, fire is beneficial. Fire is an almost absolute necessity to human existence, at least outside the tropics, but it also has disagreeable manifestations. These can be summed up by saying that fire will burn, and that the resultant burn will be painful. It is inconceivable that the burn can be eliminated from fire and the useful functions of fire still be maintained. This means that the attributes of fire are both good and evil, depending upon how they are used. To express it in another way, fire is neither good nor evil; it is neutral, but the way man uses it or comes in contact with it or deals with it in his environment may produce for him either good or evil, benefits or disadvantages.

Karma also works both ways. Insofar as the philosophy of Karma is concerned, we are the makers of our own destiny. We reap what we sow. We create many of our own problems, but we also create the opportunities and advantages for happy and successful living. We cannot do something good and fail to reap the result of it any more than we can avoid fire and yet get burned. The opposite, of course, is true. Evil will produce evil. Fire will produce a burn if we hold our fingers in it, whether intentionally or unintentionally. Life's entire expression is the manifestation of Karma. Life has its ups and downs, its happiness and its grief. This experience is the means by which character is created and added to the sum total of our individualities. This is the means by which the experience changes our process of living, becomes a part of the composite whole that makes up the personality of the soul, the further evolvement of the soul entity, so that it may fit into its proper channel and place at the proper future time and place.

Those who might—if it were theoretically possible—devote their whole life to the do-

ing of good, to the thinking of constructive thoughts, and to the holding of the highest ideals possible by a human being, are, we hope, compensating for Karma that might not be agreeable and preparing for better service and happiness in the future. Karma, however, will continue to function. It is a continuous law of operation that could not under Divine justice be interrupted until it has served its complete purpose.

Probably the biggest problem of the human being in comprehending this philosophy is to realize that the emphasis upon individual and isolated events is overdone. If, for example, I turned over my cup of hot coffee for breakfast and burned my fingers, it would not seem good judgment to say that in the broadest sense of the word the ensuing pain of the scalding liquid upon my flesh resulted from Karma. Instead, it would be the result of either my clumsiness or my failure to take time and consideration to avoid such an accident. This is, nevertheless, an isolated illustration of the law of compensation. We cannot hope to have that which we do not prepare for; or, to state it in a positive form, we are going to suffer for our failure to act properly and correctly.

In the scope of human evolution and development of conscious realization of the soul's full potentialities, we will continue through this life—and possibly others—to learn the experiences that will eventually be put together in a form of continuity and an understandable whole. Each of us will remember an error that may have been made in childhood, either at home or in school, and the embarrassment and pain that was caused us through the realization of that error, particularly if it were known to others and we had social pressure brought upon us to keep us conscious of it. This may have been a very disagreeable experience at the time. We felt hurt, we did not wish to face other people who knew of our shame, and it caused us considerable remorse and not a little worry and pain. As we look back today we smile; we smile at the exaggeration of the importance we had placed upon it. When we come to full "soul maturity" we will look back upon some of the most disagreeable circumstances of our present life, and, with the same humorous tolerance, be able to put aside those things which at the time seemed most painful and most trying.

—A

### Have You Progressed?

So many Rosicrucian students are prone to feel that they will never realize personal success and development as long as they have had little or no success with the monograph experiments and exercises. Progress in the Rosicrucian Order, to a great extent, depends upon what the individual member expects to derive from his membership. The members' anticipation must correspond to what the Order has as its ideal, what it hopes to bring out or realize in the members. The literature of the organization, read by the member before he affiliates, outlines in a general way the history of the organization, its foreign connections, the general teachings without giving any particulars, and then concludes with the statement as to what the Order can do for the member.

In the Rosicrucian Order we are studying certain universal laws as they are related to our own beings, our physical, our mental, and our spiritual selves. We are also studying these universal or Cosmic laws in relation to all other manifestations of existence. When we know these laws they become powers, forces that we can employ for our own benefit. Now these benefits are numerous. The benefits are material in one sense; by understanding something of the functioning of our bodies and our minds, we can improve our health or at least we can avoid making many mistakes which result in physical suffering. Another of the benefits is that we may remove ignorance that instills fear, and hatred that results in social and psychological maladjustments. Fear prevents us from having confidence in ourselves and in other people. As a result of this lack of confidence, we are often afraid to take advantage of opportunities that come our way, and so we lose the chance to improve ourselves materially.

Psychologically, the teachings help in this way: they reveal to us that we have many powers and faculties which are almost dormant, that we are often using but ten per cent of our potentialities. By stimulating these other faculties and bringing them to the fore of our consciousness, we are fortified. These are not advantages that others do not have but which many persons do not use. Then, again, the Rosicrucian teachings benefit us in a spiritual way. They teach us that we do not have to approach God

through an intermediary, but that, through mystical contact, there is a direct union had with God. It is made directly through self. We are also told that good and evil are not positive conditions but are purely relative to our understanding and to working in harmony with Cosmic laws. Thus we are not damned at birth, as many of the old theologies have taught, but we may damn ourselves through ignorance and through suppression of knowledge.

The Rosicrucian monographs set forth postulations: that this is this and that is that. They explain certain Cosmic laws. To instill confidence within the individual, particular exercises are given to the member by which he can or should be able to *demonstrate* the existence of these laws to himself. In this way, he removes the teachings from the realm of speculation to that of personal experience and consequent reality. Some of the exercises are given to the member not merely to demonstrate a principle but for strictly utilitarian purposes. They are intended as instruments by which the member can invoke, awaken, or evolve certain of his own faculties. We have often stated that we are not all alike. In fact, we come into this existence quite unlike. We are on different levels of consciousness, of inner understanding. Though we may study alike, we add only to that stage of unfoldment which we have previously attained. As a result, those who may have attained a higher level of consciousness than we have, *before* entering the Order, may have greater success with some of the experiments than we do. This should not discourage us; it should not cause us to retreat or resign from the Order. If anything, it is an indication that we need more practice and more study.

We may never, as a result of our Rosicrucian studies and our exercises, be able to achieve what some other member is able to do. That is again evidence of the fact that we are not equal. However, application to the Rosicrucian teachings *will improve us*. We must not, after studying in the Order for some time, compare ourselves with other individuals. That is why we at times become discouraged. The proper thing is to compare ourselves as of today with ourselves at the time when we entered the AMORC. Most assuredly, each member can honestly say to himself, if he has conscientiously studied and tried to apply the teachings: I

know many more things about myself and about my existence and about my relationship to my fellows than I did before I became a member of the Order. There are many fears that no longer pursue me; there is a deeper understanding of other people. I have been able to take advantage of opportunities that I might never have known before. These things, then, constitute *progress*.

Unfortunately, many fratres and sorores look for some highly dramatic or sensational manifestation of psychic phenomenon. The projection of one's consciousness to a distant place or the receiving of a projection of the consciousness of another may be very dramatic and very sensational, but they are immaterial unless they can be used in some practical way. We are not looking for things that surprise us, shock us or thrill us, but we are looking for *knowledge*. Suppose that, by the use of a certain word, some strange phenomenon would happen in your presence, a phenomenon that was most unusual but which you would not understand. Of what value would it be to you? How could you say you particularly benefited or that you made progress just because you were able to invoke something sensational?

As we have had occasion to say numerous times before, we give the student many, many exercises throughout the degrees but we do not expect him to have complete success with all of them. Frankly, I do not know of any member who has said that he has had absolute success with every exercise and every experiment contained in the monographs. If such a statement were made, I would doubt its veracity. Why then do we give the student so many of these exercises? It is because we realize, to come back to the same point, that members are not equal. Even in our psychic unfoldment, some of us are more responsive to an impression of one kind than to another. For example, those of you fratres and sorores, who have had success in contacting the Cosmic and receiving impressions, know that these impressions may result in different kinds of mental images. In other words, your psychic impression may take the form of a visual image, something that you seem to see upon the screen of your consciousness, or it may be auditory, as music or a voice speaking. Then, again, it may be olfactory, as the scent of incense or the fragrance of a rose.

Suppose that we were to presume that

the psychic impression which each member would have would always take a visual form in the consciousness and suppose all our exercises were arranged for reception of visual impressions only. As a result those members whose interpretations or whose transformation of Cosmic impressions were auditory ones would perhaps have little success. They would be trying to receive visual impressions to which they would not be responsive. Knowing this, we have a *variety of exercises* so that members may try them and respond to one of the three of any group of exercises.

We have stated that there are many benefits to be derived from the Order and these fall into different classifications: material or physical, intellectual, and spiritual. The individual must not concentrate upon any one theatre or avenue of progress. He must not expect all of his progress to be just along one line. We are integrated human beings. There are several parts to our nature. We cannot neglect any of these parts. We must not hurry through the monographs, merely looking for those phases of the teachings which we can employ to better us in a material way. We must not look just for suggestions to improve our employment, to advance socially or to gain more possessions. Until we have concerned ourselves with an understanding of the intellectual aspect of the teachings and have used them to awaken our own talents and powers, and, further, until we have used them to attune ourselves with the Cosmic, we must not expect to have material benefit.

There is still another point which must not be overlooked. This is an old explanation but it is ever true. Success in the Rosicrucian teachings is a mutual effort. It is something which proceeds alike on the part of the Order and on the part of the member. The Order, we may say, is the teacher; the member, of course, is the student. The most the Order can do is to convey to you the laws, the principles, the facts, which you must employ. You must rely upon them, prove them and use them. If you look upon all that is presented to you in a wholly speculative sense as theory, as an intellectual pastime, and do nothing more, you are bound to fail. At least you will have no other benefits than intellectual ones.

It is surprising and regrettable that there are a number of members who do not take

their Rosicrucian teachings and principles into everyday life. They may work in a factory, a machine shop, in a laboratory or in an accountant's office. Their everyday world seems so unrelated to their sanctum and to the contents of their monographs that they think they cannot bridge the gap. As a result, what they read, what they study, the experiences they have in their sanctum, become isolated from their daily life. Frankly, the Order and their membership does them little good. They may tell us that they enjoy their membership and find it inspirational, relaxing, and so different from their daily world. But they may also say: I cannot see how it can possibly help me otherwise. In most of these cases the members are afraid to bring the mystical and metaphysical principles down to earth and apply them to daily events.

There is no job, in which a member is employed, to which he cannot apply some or almost all of the Rosicrucian teachings. Remember, we repeat, that the teachings are concerned with Cosmic and natural laws. Is there any human endeavor, no matter how mundane it may be, that does not concern some principles of science, the psychological actions and reactions of the human being and our relations with one another? If there is, we do not know of it. Since all jobs concern these things, there are Cosmic and natural laws involved. Simply put, *the Rosicrucian teachings can be made to work for you*. Try them and you will find that you have progressed, but make your ideal of progression consistent with what the teachings and the Order hold out for you.—X

### The Function of Pain

To every condition that is disagreeable to man, the natural response of the human being has always been "Why?" It is quite probable that the first individual who ever experienced anything in his life that he did not like, that proved inconvenient, painful, disagreeable or annoying to him, immediately began an elementary formulation of a philosophy to explain why such condition should be existent in consciousness. Out of the attempts of primitive man to answer such questions has evolved the basis of superstition, magic, religion, and philosophy. In the form in which these four items have

been listed, we see an evidence of evolution to a degree.

Superstition was the first response. The individual who experienced pain or annoyance decided that something external to him had brought this series of sensations to his consciousness. At first his analysis was completely objective. He decided that the rock which may have skinned his leg was in some way opposed to him. This led immediately to the elaboration of superstitions into certain beliefs of magic that made man think that the object which had been the immediate cause of his pain was animate, that it, too, could purposely plan and produce this sensation which to man was disagreeable.

This does not necessarily mean that the primitive individual assigned life to otherwise lifeless things, but he did assign mind. Early man did not necessarily relate life and mind. Mind to him was only within his own thinking, but intent seemed to exist everywhere about him. Many external things, he found, impeded him. When he planned to hunt, there may have been a storm; the forest where he planned to hunt may have been destroyed by fire or by a flood. In this way, man found repeated illustrations of something other than himself which thwarted him.

To ask in exact words as to why it happened may not have occurred to the primitive man, but his early analysis did cause him to avoid repetition of such occurrences. As a result, he believed that since a certain object had caused him pain at one time, the object might be avoided and no more pain would result. However, when another object equally as inanimate as the first one caused him pain, and this was repeated a number of times, he may have decided that he would have to do something to keep certain things out of his way or to prevent them from inflicting punishment upon him. Superstitions grew rapidly in such a fertile field of thought. Man decided that objects had to be treated in certain ways in order that they would not again cause him pain or trouble.

This concept gradually led to the idea of propitiation, the idea behind the conclusion being that if the objects were treated properly they would not cause trouble. Various forms of this activity resulted. Prize possessions and food may have been offered as a form of bribery to the objects themselves, so

as to keep them from harming man. Obviously this type of thinking next led to the early concepts of idolatry. The objects themselves were conceived as having mental intent, and therefore, a thought process; and by being given physical things of value and, in addition, adoration, praise, and homage by the individual, they might function better. Magic ceremonies, rites, and rituals gradually came into existence. By means of these, man made every attempt possible to take care of things before they decided to harm him. Out of the concepts, myths, and practices arose the first forms of religion in assigning superhuman force and strength to things, such as carved rocks or other objects that became gods or representations of divine individualities or forces.

The time, of course, came when man was more analytical. His analysis, his experience that had accumulated through time and tradition finally brought to his consciousness the fact that the fault could be his—that if he were careful and did not stumble over a rock in his path or expose himself unnecessarily to elements that caused him harm, he would not suffer the inconvenience and pain that had previously been his experience. This line of thought was the beginning of philosophy, and those who went far enough put aside their superstitions and magic practices and those phases of religion that assigned deity to inanimate things, and evolved an elementary philosophy, an ethical religion, and an elementary science.

The phase of man's evolution and history probably occurred over periods of time that would be difficult for us to conceive of in terms of figures. Although man has now come a long ways from his primitive state to a highly developed rational being in a degree of civilization never previously known, he finds that in his life there still are times of annoyance, inconvenience, and pain, and he returns to the same elementary question, "Why do these things exist?"

Many questions arise in the course of human existence and there seems to be no immediate answer in explanation of the "why" behind certain manifestations. We have developed much better explanations in our modern concepts of religion, philosophy, and science, but they are yet incomplete. To state that a brief, concise, inclusive answer to the question of why pain exists can be given is to be ridiculous, as it is one of the

yet unsolved mysteries of life insofar as all of its ramifications are concerned. It pays us in our philosophy of life to adopt a certain degree of realism. We look about us and we see evidences of those things which impede our progress; we see evidences of both good and evil; we see and experience pain and pleasure; and further we feel that life would be better if only good existed and evil was banished and if within our experience there were only pleasure and never pain.

When evil is witnessed and pain experienced, the natural conclusion of a rational being is that they serve no purpose, they have no value and had best be eliminated. Some forms of religion have taken this basis as a foundation for their doctrine and belief. If they could not eliminate pain and evil from man's world they would do the next best thing in their thinking—try to ignore them. This strict attitude is commendable to a certain degree, but it does not solve the problem and sometimes exaggerates it.

From a scientific point of view we do know that pain serves one definite purpose that is constructive and good: It serves as a danger signal. Pain indicates that something is wrong with the function or structure of the human body. If it were not for pain, it is conceivable that we might suffer more when the consequences of the thing that caused the pain were discovered. A headache may be the danger signal of poor eyesight, indigestion, or numerous other complications in various parts of the body. The danger signal is the warning that causes the prudent man to seek professional advice to help him overcome the condition in his eyes or in any other part of the body. It moves him toward accepting therapeutic treatment.

At the same time that science has helped us to gain this realization, it has also refined drugs and other products that relieve pain. The problem of the control of pain is one that has come under much discussion in religions and some metaphysical schools of thinking. Some believe that no "pain killers," as they are called, should ever be taken—that aspirin for a headache, for example, is an evil. Here, again, man must indicate a reasonable and tolerant attitude. It is true that no drug will normally correct a condition causing a pain, but frequently it is more desirable to temporarily lessen the pain than to hope for its immediate cure or



the cure of the condition causing it.

The danger of the use of "pain killers" is to numb one's self to the point where no attempt is made to rectify the underlying condition. The control of pain, therefore, under proper therapeutic direction, may have, with reason, temporary relief of various measures. However, the fact that pain, like a fire alarm, is a danger signal must not be forgotten, and effort must be made to maintain good health and correct those conditions that contribute to the cause of pain.

Pain, as it is discussed in these comments, is physical pain. It is structural or chemical, insofar as the body is concerned. It manifests itself in feelings that the body has throughout its nervous system. The question as to whether or not pain can be of psychic origin occurs to any serious-minded student. It is doubtful that such exists, except that certain psychic functions—that is, the concepts within our own mind and subjective minds—can cause functional disturbances in other parts of the body that may be evidenced in pain. Mental health is therefore as important as physical health in maintaining equilibrium, balance, and harmony within the entire body.

It was at one time conceived that pain was something to be endured because it taught us a lesson. It was believed that pain was suffered for wrong-doing, and, that as a result of tolerating it, we would learn patience, self-control, and strength of character. A certain degree of truth exists in this theory, but it is not alone the explanation of pain. Let us be realists at all times insofar as our objective world is concerned. It is futile to build concepts that cannot exist in actuality. We all have suffered pain, and we will suffer pain again if we continue to live. Our challenge is to so live that we conform as best we know how to the laws of nature and the laws of God; and that we tolerate those inconveniences which will be a part of our experience to the extent that it is within our ability to do so, and, at the same time, recognize them as negative conditions over which we have some control, or at least have brought upon ourselves by wrong-living, wrong-thinking, and wrong-doing.

Unfortunately, no one has been able to prove the detailed steps necessary for perfect physical and mental health, and even if they

should, probably most of us would not follow the instructions in detail. A proper and healthy mental outlook evidencing tolerance of all men, charitable considerations of others, and love that is a small replica of the love assigned to the Divine, are the three prerequisites to mental health. Proper eating, proper resting, and reasonable care that the body demands are the basis of physical health. These seem simple to say, but we all err in trying to live them. Our intent, however, is important, and conscientious application of such ideals will assist us not only in overcoming the inconveniences of life, but also in preparing us mentally for the advancement and gain which we hope to achieve in this and in a future life.—A

### Posture for Relaxation and Meditation

A frater of New York rises to speak in our Forum: "For quite a number of years I have had something on my mind that only now I have decided to let you know, and it has to do with *posture*. Of course, I realize that the subject has been well treated in many authoritative works, but I really feel that it is particularly important to the Rosicrucian. I have noticed through my years as a member of one of our Lodges, that many members seem to attach little importance, if any, to their posture. When in meditation or when doing breathing exercises, with or without intoning the vowels, they disregard posture. As a matter of fact, it seems that many have adopted the mental attitude that 'to be seated at ease in a relaxed position should mean the right to be slumped in a chair.' Of course, I realize that we cannot request our members that they should master the Oriental method known as the 'Lotus position,' as this would not be feasible for most of us in the West. I really wonder if it was not the same problem that may have influenced the ancient mystics, adepts and masters of the East, eventually to adopt a very demanding attitude when it came to the matter of posture.

"There is no doubt in my mind that many of us may have had in our youth, or may still have, a more or less slight deviation of the spine, which deviation may or may not accentuate itself with age. This may not exert any abnormal pressure on the ganglia or on the nerves when the breathing is normal and when the person is exercising. It is my contention, however, that it is an en-

tirely different matter if and when the body is sagging and when the spine is in such a position that the deviation is necessarily accentuated. The breathing exercises tend to increase the energy flowing through the body and the nervous system. The sagging posture would inhibit this flow.

"I have discovered that it is just as easy to sit in an erect posture as it is to sag in a chair. After a while all the muscles and nerves concerned are trained by habit and it has become more relaxing and comfortable, and what is more, it is not dangerous. The sagging body may also be wrong from a mental point of view. It is certainly not a proper attitude to be taken by the student during a mystical exercise. It may reveal a weakness of intention and a great lack of determination in the personal effort to be expressed."

The advantages of good posture should be apparent to every intelligent person. One's physical appearance is enhanced by an erect posture. Round shoulders, sunken chest, or an arched back are not complimentary. If one has suffered an injury that makes good posture not possible, that, of course, is an understandable exception. To indulge in poor posture is inexcusable. When proper posture has been cultivated through training, as for example, in the military, it is not difficult to retain it. The muscles required to keep a proper alignment of the body become conditioned to the stress which is put upon them. They compensate for the stress and become strengthened, and the individual is able to retain the proper posture *without conscious effort*.

Most persons avoid proper posture because it constitutes an effort and tension which is fatiguing to them. This is an indication that they have become accustomed to improper posture almost constantly. Its correction constitutes an effort for them. Patently, relaxation is the opposite of tension or strain. When we try to relax, we endeavor to relieve every strain or tension of which we are aware. As a result, most of us do as the frater says—*just sag*. Sitting humped in a chair, or letting one's legs dangle over the arm of the chair, seems to provide that titillating sensation that we call *pleasurable ease*. Actually, the posture adopted to acquire it may be harmful. It may impair circulation at times or put a strain on the vertebrae of which we are not aware. By proper posture

training we learn to ease the tension, relax the muscles, without allowing ourselves to become contorted in any way. The muscles after having been trained to hold the spine and the frame properly come to do so without effort on our part.

Many persons are learning today that heavily cushioned chairs into which one sinks with ease are actually harmful, causing distortion of the alignment of the spine. The same can be said of billowy, feathered mattresses. A more rigid mattress, which at first may seem not as comfortable, has proved in many cases to be the most healthful. Persons have experienced distress in the lumbar region of the spine and in the legs, which, after diagnosis, has been found to be caused by the excessive curving of the spine in a soft bed. On such a bed the feet may be as high as the head, but the torso sinks, causing the body to form a modified v-shape.

When one wants to relax completely, it is best to lie in a recumbent position on a couch or bed. Do not try to lie in a lounge chair. With the exception of a few types of chairs which are especially designed by therapeutic experts or physicians, most of these chairs are not satisfactory for true lounging. They may be soft and billowy, but they do not provide the proper spinal support unless one is in a true sitting posture.

Posture has long been used in the Orient for the purposes of meditation and occult practices. It is one of the yoga techniques. The word *Yoga* is a derivation from the Sanskrit "yoking," which means to divert the senses from the external world. Yoga is a branch of the Hindu philosophy known as *Sankhya*. Certain rigidity of attitudes of posture combined with breathing, are proclaimed by it to induce a subconscious state. The breathing and posture assist in introverting the consciousness away from the impressions of the receptor senses and from all kinesthetic sensations as well. Thus, when the consciousness is withdrawn from externality, states of meditation not ordinarily possible are attained. As the frater says, such a rigid posture is torturous unless one can relatively quickly, by means of it, enter into the subconscious state. When one has done so, he becomes impervious to the discomfort. The practice is one that would not be popular with most Westerners.

In entering a state of meditation as in-

structed in our Rosicrucian teachings, no extreme measures are required. The simple principles, if consistently practiced, are equally as effective as the more austere ones of the East. Many Oriental philosophies teach asceticism, which encourages self-mortification in connection with meditation. In other words, such teachings include abuse and disregard of the body; they have a contempt for the mortal and finite side of man. Thus, torturous postures are in accordance with such a view. In the Rosicrucian philosophy, this is a violation of Cosmic law, and accordingly, a wrong doctrine. However, we do advise a comfortable posture so that one is not conscious of cutaneous or kinesthetic sensations which might detract from the meditative state. These latter sensations consist of the feeling of tightness in our clothes, the cramping of our legs or arms, the excessive weight of limbs whose circulation may be impaired by careless posture.

It is suggested that a proper chair is a comfortable one which is not too soft, one that supports the back in a semi-vertical position. The neck should be supported, as well, by tilting the head back slightly and resting it on the upper back of the chair. Avoid having the neck muscles tensed. The legs should be stretched comfortably out in front of the chair—not draped over the edge of it. The muscles should not be taut and the feet should be placed flat upon the floor. The arms should be resting upon the arms of the chair if this does not cause uncomfortable pressure upon them. Otherwise, the arms should lie in the lap. The hands should be unclapsed; they may be held with palms up or down, whichever is most comfortable. The open palm turned upward has been symbolic in Oriental meditation of the devotee's passivity and receptivity to impressions. Actually, it is no more important than just being an act of symbolism.

If no breathing exercises accompany the period of meditation, or if no intonation of vowels is indulged in, then, at least, the breathing should be rhythmic and *deeper* than usual. After deciding upon the type of breathing, one then should no longer remain conscious of it; otherwise, the focus of attention upon that function would interfere with meditation.

The frater is right when he says that if we come before the Cosmic, or if we wish to, we should prepare ourselves properly.

Your posture and your behavior should be indicative of the sincerity of your purpose. You should indicate the sacredness of the occasion, your humility and the reverence of your attitude. For analogy, you could not appear before an august worldly power or before an ecclesiast of importance without properly dignified deportment. Why should you show less respect in seeking union with the Divine?—X

### Abstraction and Reality

A Canadian frater rises and says: "I am exceedingly interested in the following problems, the answers to which I cannot find anywhere. First, all through Rosicrucian literature, *analogies* are successfully used to clarify *abstract ideas*. Now, why can an analogy, a concrete subject, be used to explain an abstract idea? Are both concrete and abstract subjects governed by the same laws? Can scientific use be made of analogies to discover as yet unknown facts about the material world? How do you detect the right analogy? Why are not all analogies perfect in all details, or do you know whether a detail of an analogy is true or not?

"Second, I know that it is possible to remember concrete ideas by merely visualizing them. How can you memorize *abstract ideas*? Is it better to memorize the sound of the words expressing the idea, or make a concrete example of the abstract idea and remember it in this way? Or, is there another method?"

Perhaps it is best that we first have an understanding of what we mean by an "abstract idea." The substance of all ideas is basically the same. Ideas are born of perceptions and conceptions. They arise out of the impulses which act upon us and the sensations which follow from them. Reasoning is the arrangement of the ideas of experience. In fact, we may say that experience is the substance which reason employs in its process of evaluating ideas. There is no *new* idea in the sense that it is entirely devoid of the elements of experience. Most *new* ideas are really complex ones consisting of the rearrangement of simple ideas of experience. A strictly original idea would be meaningless to us, for it would have no qualities of the senses; it would be devoid of such characteristics as form, color, taste, time, and space. Something that cannot fall into the categories of our senses and experience, gen-

erally, would be incomprehensible.

Most of our ideas are *immediately* related to reality. In other words, they are interpretations of our experience, of the vibrations of being which act upon our senses. Thus, most ideas are directly associated in consciousness with things heard, seen, felt, or otherwise perceived. The majority of our ideas consequently have a kind of concreteness. They seem, though they are actually not so in fact, to be a reflection of the particulars in the world outside of us. By contrast, an *abstract idea* is one whose content is not possible of an immediate association with reality. It is a notion distinct from any single idea directly arising out of perception. God is an abstract idea. The concept of God may be convincing to us, but there is no reality, as a thing or substance, that can be *objectively perceived*, that corresponds to the idea which we have of God.

Still other abstract ideas are those of *absolute* being, good and evil. No matter how commonplace they may be in our thinking, they are abstract because they have no content that is objective. Things may be said to be *good*; but Good, *in itself*, does not exist. We can only describe Good in terms of things to which we relate it. If we say, There is Good—one will be likely to reply: *What is Good?* An abstract idea, however, must use as its elements, ideas of reality, that which is related to objective experience. Taken in its entirety, however, there is *no thing* which corresponds to it, or it would not be an abstract idea. Mathematics is an excellent example of an abstract science. Numbers do not exist in nature; they are concepts and principles to which we have adapted certain physical forms as symbols. The figures are real in the objective sense, but their values or meaning are wholly abstract.

The frater asks: "Why can an analogy be used to explain an abstract idea?" Every experience in judgment, the result of reason, is construed in terms of its contribution to self. What we perceive, what we think about, results in the formation of conclusions related to ourselves even though indirectly. These are variations of that which we call *knowledge*. In brief, our experience which revolves about self, is transposed into variations of understanding. Understanding is the *meaning* we derive from experience. Reason or analysis discloses that from certain ele-

ments of experience there may be inferred parallel meanings. Observation makes plain that the establishment of certain similar conditions as causes will produce other conditions which, as effects, are also similar. In fact, we are so constituted that we cannot fail to draw the same meaning at all times from certain particulars of our experience. It follows, for example, that 2 when added to 2 have the sum of 4. We cannot conceive any other result from this addition. The persistence of such inferences becomes as law to the mind. They have a reality that, to the mind, is as definite as any substance perceived.

We may also draw inferences as conclusions from abstract ideas. They are as positive to us (or we would not retain them) as the meanings we derive from something we may have objectively perceived. When the inferences drawn from an abstract idea are held in mind, they attract to themselves any conclusion of experience that may parallel them. When a conclusion of experience is recalled, there is associated with it the particular elements that contributed to it. These elements, these realities, then comprise *the analogy*, or they aid us in forming one. For example, let us suppose that we are discoursing upon the psychological process whereby the brain records impressions and how these are assembled to form ideas, etc. We might, as have some of the renowned philosophers, use the analogy of the *tabula rasa*, or blank sheet of paper. Why would we do this? Observation has shown us how impressions may be recorded or written upon a paper. They are then retained on the sheet of paper for analysis and for future reference. Consequently, in referring to the recording analyses and recollecting processes of the mind, the blank sheet of paper and the writing upon it appear as a plausible parallel. We know that they are not identical processes; however, the general effect, the conclusion which the mind draws from the association of the two sets of ideas is similar enough to cause us to use it as an analogy. From the above, it must be apparent that both abstract ideas and those of reality (perception) are governed by the same analytical laws of reason.

The frater also wants to know whether we can use analogies to discover realities or facts about the immaterial world which, as yet, remain unknown. Science employs this

method continually in its hypotheses. It begins with the inductive process, that is, an observation of the *particular*, the empirical facts, to arrive at a conclusion about the *general*. In an analysis of the particulars of a phenomenon, science seeks to gain an understanding of the underlying laws which give it existence. Having arrived at a conception of certain laws, the *deductive method*, as a hypothesis, is employed to anticipate realities not yet experienced. For example, the science of spectroscopy has revealed that planets, and those stars which have been subject to its analysis, have chemical elements which correspond to those existing on earth. Thereupon, it is deduced from this, and from numerous other sources of inquiry, as an *analogy*, that there are universal laws which apply to celestial bodies as yet not analyzed or which are even unknown.

All analogies are most certainly not perfect in their detail. It is simply because our inferences, the conclusions we draw from our experience, may often be wrong. If our reasoning is faulty, our logic in error, then the analogy will be erroneous as well. We may never know that our inferences are wrong if they are not subjected subsequently to tests of a purely objective nature. Suppose that we believed that every translucent object is made of glass—simply because our experience with objects that permit light to pass through them showed them to be made of glass. If this inference were applied to a plastic substance that was also translucent we would be in error. We would eventually discover that it was *not the same as glass*, even though it had one characteristic, or quality, in common with it. In one of our Rosicrucian rituals, we actually show the fallacy of general inferences which have not been subject to test. Ordinarily, we think of water extinguishing fire. In this particular ritual, a simple chemical experiment demonstrates that water added to other elements actually can cause an instantaneous flame! It is always advisable, therefore, to test our inferences. We should apply them to what may seem as parallel circumstances before accepting them as conclusive truth.

In answer to still another of the frater's questions, we can remember abstract ideas quite as well as concrete ones. Since an abstract idea must basically be composed of the elements of experience, no matter how subtle those elements, the recollection of any one

of the elements of which it consists will cause the abstract idea to be recalled. For example, no matter what we conceive God to be, the abstract idea of Him can be recalled. The notion of God arose from experience had intuitively and objectively; therefore, it is an idea, in itself, even though there is no concrete thing which represents it.

Any function of consciousness that institutes ideation or thought, can be recalled if it is intense enough to become well-registered in memory. Most of our abstract ideas create for themselves, upon the screen of consciousness, certain objective symbols—symbols taken from experience. Thus, in thinking of these symbols or *analogies*, the abstract idea is recalled. For further example, let us think of power—mechanical, electrical, atomic. Then, let us think of trying to transcend such power—something that goes beyond all the physical manifestation of power. We arrive at once at the abstract idea of our personal philosophical or mystical conception of the primary cause behind all—namely, the *Supreme Power*. Thus we can see that certain of our objective experiences which may compose our abstract idea will, whenever we encounter them, lead us to recall the abstract idea.—X

### Has the Universe a Personality?

A soror rises to speak: "I wonder whether it would be possible and interesting to other members, as well, to discuss some of the wider aspects of personality of the universe in our Forum? The book *Christian Mysticism*, by Dean Inge, cites Origen as definitely teaching that 'the universe is to be thought of as an immense living being . . .' Is this not similar to the Rosicrucian teachings that the universe is a cell? Inge also states that the 'sun and stars are spiritual beings'—similar views, writes Dean Inge, were held by St. Augustine, Giordano Bruno, and by Fechner. Inge further declares that 'without personality the universe falls to pieces. Personality is . . . the strictest unity of which we have any experience.' And, again, in complete accord with our Rosicrucian teachings: 'distinction, not separation, is the mark of personality, but it is separation, not distinction that forbids union.' It is especially the concept of the sun and stars as 'spiritual beings' that I should like to know about."

The concept that the universe or world is an animate or living being is by no means a

recent idea. Over five thousand years ago, during the Memphite Period of Egypt, the priests of Ptah, a god conceived as the architect of the universe, proclaimed the doctrine of the spoken word. The utterances of the mind of Ptah, his spoken words went forth to animate the world. The efficacy of these words became the *creative* element in the universe by which reality came into existence. This ontological idea was held many centuries before the Greek doctrine of the *Logos*, a similar concept.

The concept of *hylozoism*, that the world or matter is alive, has had a favorable response with some group of thinkers in every era. Among the early Greek philosophers a single substance was conceived to be the primary element of the universe. To Thales, this was water; to others, it was air, earth, or fire. These single substances were thought to be akin to life—that they not only brought into creation all else, but energized all reality, as well. Anaximander, 6th century B.C., thought that the soul is air, and is the means of holding the body together. Likewise, he conceived the world as a living organism inhaling air from the space in which it existed, and that it was this “breathing” of the world which caused it to survive as a *living thing*.

One of the greatest of the early Greeks was Anaxagoras. He proclaimed *mind*, or *nous*, as the moving cause in the universe. He was the first thinker since the time of Memphis to conceive a teleological—or mind—cause behind all existence. With Anaxagoras, the universe was basically *pure intelligence*—a living, thinking, creative force. Stoicism, founded by Zeno in the 3rd century B.C., held that a rational principle as a guiding soul permeated all of reality. This rational principle, or universal soul, he called the “*Logos*.” In matter, the *Logos* manifested as the natural laws underlying its forces and structure. In man this universal soul or *Logos* was called *pneuma*, meaning spirit, or breath. In other words, *pneuma* was a higher manifestation of the same *Logos* which constituted the physical laws and forces of matter.

The Soror refers to Giordano Bruno of the 16th century A.D. Bruno was imbued with the spirit of rationalism and of the discovery of the great astronomer, Copernicus. To Bruno, all matter was very much alive. A *World Soul* permeated all reality every-

where. The stars and the planets were governed by this intelligence of the World Soul, and there was no dead matter anywhere. The whole universe was like a great organism, a living cell suspended in space. Bruno said: “It is not reasonable to believe that any part of the world is without a soul, life, sensation, and organic structure . . . the stars have intellectual and sense life . . . those sons of God who shouted for joy at the creation, the flaming heralds, his ministers and the ambassadors of his glory, a living mirror of the infinite Deity.” In his rapture in being part of a great monistic living cell, Bruno further proclaimed: “from this spirit, which is *one*, all being flows; there is one truth and one goodness penetrating and governing all things. In nature are the thoughts of God. He (God) is in the blade of grass, in the grain of sand, in the atom that floats in the sunbeam, as well as in the boundless All.”

The doctrine of *hylozoism* has a modern representation; it is *material monism*, or, as it is also known, *energism*. This doctrine contends that there is a single energy which permeates all reality. In fact, reality, all particulars, are said to be fundamentally of this energy. The variations of the energy account for all the forms or expressions of material existence. The mental and even the so-called spiritual powers of man are proclaimed to be but aspects of this *one* universe of energy. The energy accounts for life and is likewise the order or process of development in the atomic structure of inanimate matter. This energy is held to be more than mind alone, for it is life force and *all the other* expressions of energy that exist.

Among the more modern proponents of the idea of a latent intelligence, or the spirit moving through the universe and composing its primary essence, was the noted French metaphysician, Henri Bergson.

Now, what is meant by *Personality of the Universe*? The majority who make this reference are not thinking merely in terms of a cellular cosmos or a primary energy having certain qualities similar to life. They contend, as well, that there is a correspondence between the universe and the human personality. They take the position that the universe is sentient—that is, it has feeling, a responsiveness to all other reality of which it is composed. It is sympathetic to the

functions, the requirements of all lesser manifestations, whether animate or so-called inanimate matter. The cosmos, they consider to be like a vast organism; all things are but the configurations and the processes of this one living organism. The cosmos, to them, has not only a consciousness of its own existence, but it is also *purposeful*. It is aware of its dominant objective and is ever striving to manifest this end. This personality of the universe is Good, they say from the point of view that it is creative, or ever evolving toward a constructive end. Figuratively speaking, it moves in one direction. All of its multitudinous phenomena, no matter how such may appear to the finite understanding of man, are contributing to the *Greatness* of the Universal Personality.

Consequently, from these contentions, stated in numerous ways, the personality of the universe is thought to be exhibited in creative evolution, self-consciousness, and in determinism, or purpose. More briefly put, this personality of the universe is a conscious, intelligent, vast Self. The human stands in relation to this personality of the universe—so these persons believe—as the fingers do to the entire human body. The fingers appear to have a separateness, if they are viewed in their individual functions, from their particular activity. The very activity, however, of the fingers, is in itself, quite dependent upon the body, upon the latter's physical and mental processes. The finger is more than a mass of flesh. It is a finger only to the extent that it remains a part of the whole body and is able to do those things by which it is known as a "finger." It is absurd to think of a finger having a separate independence, a personality of its own, acting contrary to the greater personality of the whole human organism. Likewise, then, man has no personality except as an extension of the greater personality of the universe! As man thinks and does, he is in some way being motivated by that greater personality of which he is a part.

As for the stars and planets actually being separate personalities and having an intelligence and a consciousness of self, that conception goes back to ancient Babylonian theories and superstitions. To the ancient Babylonians, the planets were outer manifestations of a hierarchy or progressive scale of gods. These gods ruled outer space, the earth and the seas. They expressed their

wills through the planets, which in turn exerted an influence upon the particular realms over which the gods had authority. As a result, the thinking, the emotions and the passions of these gods were symbolized by the positions of the planets to one another and to the earth. As the sun and the moon were observed definitely to affect the earth by their phenomena, and man accordingly, it was taken as an indication of the exertion of the *Will* and the *Personalities* of these bodies. With the passing of time, astrology (which grew out of these conceptions) dropped the teleological idea—that is, that the stars and planets were a mind-cause directing, or at least influencing, human affairs. From then on, the influence has been held to be a combination of occult forces exerted in a mechanistic order like a magnet moving in and out of an orbit rhythmically, attracting and repelling in accordance with its relations to other objects.

Only in the most romantic poetry and in the most imaginative way can it be conceived that the stars are personalities—if the word *personality* is used with the same significance as we use it in relation to human beings. If the word, however, is assigned an entirely different connotation than that of the human personality, then, of course, there is obviously no agreement on the meaning. If one means that a stellar body, as a planet, exhibits certain distinct characteristics, as for example, size, color, movement, and temperature, and that these constitute its "personality," then every object of reality which has distinctions from all else, could also be said to have personality.

However, when we refer to personalities in our usual conversation, we mean not only physical appearance or behavior, but also such motivations as intelligence, imagination, aspiration, and moral idealism. Certainly, earth does not exhibit intelligence as a global body unless you call the natural processes of matter *intelligent*. Even if you take this position, then earth becomes a member of a greater organism—the universe—because we know that the natural phenomenon of earth is not an exhibition of its *Will*, but rather a conformity to a Cosmic order which it cannot escape. Therefore, no matter what functions the earth exhibits, such relationship is merely like the fingers of a hand, which are dependent upon powers that lie beyond them.—X



*She Learned  
The Secrets  
Of the Great Physician*

## The Art of Absent Healing

She had a family, a number of duties—in other words, a very full life. She could not be aware of every little pitfall in the way of health, so inevitably would come the result, serious illness. Competent professional care, lengthy treatment, and the admonition to "LET NATURE DO THE REST" would finally restore health. Once, after recovery, the truth dawned on her in a flash. This mysterious something of nature was THE CREATIVE LIFE FORCE that pulsated in every cell of her being. It was truly THE GREAT PHYSICIAN. But why was it always shrouded in mystery? What was its true secret? She now knew why physicians had never explained it to her. It was outside the realm of the laboratory or the test tube. Its curative power came from the depths of the inner being. Each person could direct this subtle force himself—if he only knew how.

Her interest brought her to the portals of the Rosicrucians. There she learned the secrets of the Great Physician, the rational principles of **self-healing**.

You, too, may know something of these Rosicrucian principles of absent healing. The secret healing principles of the Rosicrucians are given to members in proper sequence in their studies. However, so that you may have the advantage of a summary of this knowledge in advance, there has been prepared for you a brochure entitled, **The Art of Absent Healing**. It is extremely helpful. It will be mailed to you for only 25 cents (1/10 sterling), postage paid. It is a golden gem for Rosicrucian students, no matter what degree of the studies they are in. Order a copy today.

THE  
**Rosicrucian Supply Bureau**  
SAN JOSE, CALIFORNIA, U. S. A.

This book will be sent only to Rosicrucians.  
Single copies mailed anywhere,  
only ..... **25¢**  
(1/10 sterling)





# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,  
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XXIII

DECEMBER, 1952

No. 3

## ABYSS AND FLAME

I went inward till space was not—  
Yet I was, and the light was.  
Within the light was darkness.  
I, wrapped in light, knew  
The abyss.

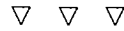
I went inward till time was not—  
Yet I was, and darkness was.  
Within the abyss was flame,  
And born in flame were cross  
And rose.

Born from abyss and flame  
Is man.

—Ruth Phelps

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY  
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME  
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA  
SUBSCRIPTION PRICE, \$2.25 (16/1 sterling) ANNUALLY  
FOR MEMBERS ONLY

# Greetings!



## CIVILIZATION IN THE MAKING

*Dear Fratres and Sorores:*

It seems appropriate that the average individual determine for himself what civilization *really is*. In the minds of many persons the structure of society is confused with civilization. In this sense, a civilized society is generally conceived as one having an extensive industrial structure, a well-planned economy, a stable and popular government, liberal expression of the individual will, and progressive education. Are these the ends, the goals of civilization, or are they but important by-products of it?

There can be no true civilization without society, that is, collective living. But an efficient society may fall far short of "civilization" in the broadest scope of that word. From a wholly pragmatic point of view, the fundamental basis of society is the result of a negative attitude on the part of the individuals composing it. Men came together and forfeited certain of their individual rights and powers in order to achieve as a group what they could not do singly. In effect, such was principally to secure their physical well-being through mutual cooperation. What one man would not be able to lift, two or three might do so. The skill one has, another may employ in society. An enemy that men may not be able to defeat individually, may be vanquished by united effort.

Insofar as the masses of men are concerned, then, society was not constituted as an instrument by which they were to attain some general ideal. For the most part, it consisted of the borrowing of each other's personal powers and resources to supplant their individual weaknesses and deficiencies. Only here and there in the course of history, notably during the Periclean Age of Greece and the Hellenic Period, did the minds of men glimpse a higher purpose for the function of society. Only at such times have society and civilization rightly been thought to be synonymous.

To be representative of the philosophical conception of civilization, a society must not

only assure the individual a way of life, but it must also cause him to evolve his evaluation of life, to aspire to a more lofty concept of personal living. The truly civilized individual is one who has moved upward from mere basic needs to *impersonal ideals*. Living should not be just a state of survival spent as agreeably as possible, but it should also be a medium for the full expression of the personality. If this seems to be abstract idealism, then let us look upon the subject realistically.

Assume that economically you are securely situated; you are by no means wealthy, but able to provide common needs and comforts, and you have several hours each week free from the demands of necessity. What do you do with that period of free time? Is it only devoted to a further refinement of your particular way of living, such as easier accessibility to your physical and economic requirements, the acquiring of possessions and the pleasure that follows from them? In other words, do you consider the improvement of society, that is, your way of living, always from the point of view of a further reducing of environmental opposition to your requirements and desires? To you, is advanced living to be construed just in terms of reduced labor, further increase in personal ownership, and hours of leisure?

Unfortunately, there are millions of persons today who would answer these latter questions in the affirmative. Their kind of society would leave *unrefined* and unchanged the moral will and idealism of the individual. It is like tilling the soil about the weed; the noxious plant itself remains untouched. Through industrial and technological developments, society may greatly alter man's environment. Many of these environmental changes, however, have had little effect upon the deeper aspects of the human personality. They do not expand the self-consciousness. They leave it constricted to the concerns of the immediate welfare of the individual. He may continue to think in terms of the limited person instead of the

*unlimited* human cause. It is this kind of advanced yet uncivilized society that is capable of war. The self is left crude, primitive, undeveloped, often incoherent—being itself swept along in a rapid stream of its intellectual by-products.

There is a need for reorientation. The individual must determine whether there is a purpose for life, in fact or in idealism, which transcends the mere titillation of the senses provided by the innumerable products of industry and science. It has now reached the point in almost one generation where our technical advances can impose upon us as great if not greater suffering through war and the calamities which follow from it, than the pleasures, luxuries, and material benefits which stem from such advances. By not changing our idealism, we have created a society that takes away with one hand what it gives with another. Ultimately, such living is as elementary, as uncontrolled, as *unmasterful* as that experienced by the primitive person who had little or no society. If continued, it will be the termination of a cycle, a return to that point where man began. With all of his great technical achievements, his personal stature will not have grown. He will be as fearful, as helpless, as when he emerged from primordial swamps and forests. About him to mock him will be the very products of his inventive genius, which but lead him in a circle of grand illusionment.

Recently, in the course of my travels for AMORC, I had occasion to visit some of the foremost museums in America, and, in fact, the foremost in the world. The objects in these museums are representative of those admired and cherished in each century by many cultured persons. They are those things which appeal to man's finer sensibilities. They disclose his fine sense of harmony of color and of symmetry. They depict his attempt to objectify and to express latent feelings which emerge from the deeper parts of the stream of self. They disclose the unfoldment and enlargement of the personalities of their creators. Much of this is done in symbols of glimpses of beauty that man has found within his own psychic and spiritual being. By means of them, man has sought to build a world to portray his inexplicable feelings; the things are the elements of that world of his conception. It was a

*new environment* which these men wanted to create; it was not merely the refinement of the one in which they found themselves.

Such objects are not just things by which man intended to bring pleasure to his life. They were also the steps to what he conceived to be a higher order of living. Though these statues, ornaments, sculptures, paintings, musical and literary compositions, have often been acquired by persons of wealth as mere badges of their social distinction, the men who dreamed of them and executed their designs, had for the most part, no such purpose in mind. Theirs was the true spirit of civilization. They envisioned the greater, inner heights to which men may climb.

Revisit your great art and historical museums. Look upon the cultural achievements which men have brought forth. Not just for mutual security did they create these things, but for the evolvement of their soul-personalities. Therein lies the mark of civilization, the *refinement of the individual*. Then, ask yourself what we—our modern civilization—are doing to advance the civilization which they have left us. Is the Machine Age providing *personal peace* and an individual satisfaction with life? Further, is the advent of the Atomic Age a true furthering of civilization?

Faternally,

RALPH M. LEWIS,

Imperator.

### Can We Project Soul?

A soror now addresses our Forum. She says: "It is my understanding that the soul is an extension and undivided part of the Cosmic. Assuming this to be true, then my soul, as a part of the Cosmic, is everywhere and no 'place.' Then, in a projection of personality on this earth plane or from the Cosmic plane, why would the soul be left 'anywhere'?"

Actually we do not project soul but rather our *consciousness* of it or the self-consciousness. It is this self-consciousness that constitutes our personality. From the Rosicrucian point of view we are incapable of affecting in any manner the content of soul within us. It is for that reason that we use the hyphenated word, *soul-personality*. It is only the effect of soul on our exalted or inner consciousness that we can control or influence.

*Pure soul or absolute soul*, whichever term we prefer, is the Cosmic. It is the Universal Intelligence which enters our being at birth and which is resident in every cell of our being. This Intelligence is closely related to the *Vital Life Force*. It is not life itself, but rather life force, as a Cosmic energy, that is the medium by which this higher Intelligence, which we call *soul*, enters our being. This Intelligence co-ordinates our whole being. It regulates, if we permit it, the physical functions, the intelligence of mind and, of course, those more subtle attributes which we call *psychic*. The harmony of this Universal Intelligence and its persistent urges and impulses must be distinguished from those emotional and mental functions which men usually call their "individual soul" or spiritual psychic self.

The higher octaves or ranges of our sensitivity as a living being are what we call the "upper levels of consciousness." It is in these upper levels of consciousness that we realize the Universal Intelligence or the pure soul of our being. We then begin to adjust to this transcendental state of consciousness. We develop moral concepts, as a result of it, which we call *conscience*, or we adopt that behavior which is referred to as spiritual.

The sum total of our eventual expressions or manifestations of these higher impulses of our being, the way we act and think in relation to them, is what is commonly known as *personality*. Personality, then, is a reflection of the motivating force of the pure, the universal, soul within us. As we intentionally try to attune with the Universal Soul, to be in harmony with its inclinations, we evolve or advance the personality. This means that gradually our thinking and our living become more in accord with the Cosmic spiritual quality that permeates every cell of our being as an Intelligence. It is often said, and rightly so, that man is, to a great extent, a product of his environment. Likewise, man is a product of the Universal Soul Force within him. The spiritual person is one who has caused himself to conform to the dictates of this inner influence, this Universal Soul, within him.

Man, therefore, does not have an individual soul as a segment deposited within his being, separated from the Universal Soul. The Universal Soul, as the Cosmic Intelligence, *permeates all beings*. It is no less nor

is it any more in quality or quantity in any mortal. The savage and even the animal and the exalted mystic have the same soul essence within them. Again we say, the distinction is only in the reflection by consciousness, by the awareness of self, of this high attribute and a conformity to it. From this point of view, it must be apparent that we cannot project soul. The soul is ubiquitous. It exists everywhere. Along this infinite stream of soul force, however, we can project or, for better understanding, we can *transmit* the personality, our consciousness of self. For analogy, let us think of a direct current of electricity flowing from a huge battery to an electrical device. The battery is the *Absolute*, the Divine. The flow of current shall denote the emanations of the Universal Intelligence, *the Cosmic Soul*. The electrical device corresponds to the *human being*. This electrical device, we shall further assume, creates a pulsating beat of high vibratory rate. This pulsation moves out and back along the line of direct current which is flowing from the device to its source. This pulsation will travel as far as the flow of the direct current exists. Consequently, the pulsation will eventually reach the battery, the source of the current. The pulsation we shall call the *personality*. Thus the higher consciousness, the inner self, by which we realize the soul, may be carried along the soul force out into the Cosmic. We do not alter the soul force. We have merely used it as a medium for the projection of the higher consciousness along it.

Here is still another interesting analogy to help us understand this principle. There is a plastic substance known by the trade name of "lucite." It has a high quality of transmission of light or lucidity. A tube of this translucent material may be bent into a number of curves and sharp angles, and if an electric lamp is placed close to one end of it, the light will follow the tube, bending to conform to the many curves. Actually in appearance it would look as though the tube of lucite is illuminated from within, which of course it is not. Now, let us think of the tube of lucite as being the Universal Soul Force. The lamp at one end we shall refer to as the being of man. The light coming from the lamp shall be that consciousness, that higher realization of self, which we call the soul-personality. It is, then, this soul-personality, this light if you will, which

is transmitted along the tube, the Universal Soul Force.

Just as light is of such infinitely high speed or high frequency that it may reach out into space almost without any lapse of time, so far as we are ordinarily aware except for most remote distances, so, too, the projection of personality along the flow of the Universal Soul Force is also almost instantaneous. Neither time nor distance are important to this projection. If the soul-personality, as a projection, is perceived by a mind only a few miles away, that is not an indication of the limitation of the potentialities of projection. The limitation is more probably the particular circumstances surrounding the one projecting or the one receiving the effects.—X

### Should We Seek Ideals?

A frater rises to address our Forum. He says: "The fallacy of resorting to self-idealization, creation of an idealized image and self-glorification, and the dire consequences which follow are often stressed. It is stated by some psychologists and psychiatrists that this can only lead to alienation from the real self and the creation of emotional conflicts. What is your opinion of this subject?"

The unqualified statement that self-idealization or the creation of an idealized image leads to mental aberration is not proper upon its face. It is inconsistent with actual experience. All ambition is the visualization or conception of the ego's being placed in an improved or exalted circumstance. It is the projection of self into what an individual conceives as a preferable or a more ideal state than his current one. After all, why does one undertake to prepare for a profession? Is it not that he imagines in some way his ego could be enhanced by that change in his life? He conceives himself as having greater prestige, knowledge, wealth or as a respected benefactor of humanity. He cannot know these things by experience. They are not objective realities to him. The aspirant has not yet attained the professional state that he *idealizes*. Even the fact that others are successful in such enterprises is no assurance that he could realize the same satisfaction from such activities. Consequently, the whole goal of his ambition is, in fact, an *idealized image*. For aspiration and am-

bition, the individual must conceive a state or some situation in which he will play a part that transcends his present one.

To deny such idealization wherein, for analogy, the boy dreams of himself as a cowboy hero, or the youth visualizes himself as a renowned scientist, is to stifle the motivation behind all human progress and to inhibit imagination. Rather, the problem is to avoid excessive idealization so that the self is not alienated from its real environment. For an analogy, one's thinking of himself at all times as being a prominent attorney, if his actual world of associations were quite different, would admittedly inhibit his approach to objective realities. He would be living in a world of the subjective and quite apart from the one in which the self actually exists. The consciousness would be focused upon the fantasies surrounding the ideal. As a consequence, it could not properly perceive or judge the impressions of the objective state. Factors of the everyday world, in which the individual lives, would be neglected. Adjustments to his surroundings would also be neglected. This, obviously, would contribute to the physical and mental ill-health of the victim.

Self-idealization or the creation of exalted images of self is inimical only when there is a permanent loss of distinction between the realities of the objective and subjective worlds. Daydreams and fantasies are not harmful—in fact they are beneficial—when they are under the control of the will. It is necessary that the individual be able to distinguish between self projected into an imagined state and self being in that state which we call *objective* experience. As long as one knows that one state of self is an image and ideal and the other is a product of his active personality and its environment, he is perfectly normal and safe.

It is the dissatisfaction with self, insofar as its commitments and relations to the world are concerned, which prompts the imagination to devise an improved state or ideal for its aspiration. For the ideal to ever become more than just a fantasy, reason must endeavor to establish a course of activity by which the individual may advance progressively from realities, from his objective state, to that higher state or ideal which he envisions. Obviously, then, the ideal must be related to the potentialities of the individual.

To aspire to that for which the individual is not suited physically, intellectually, or temperamentally, means only the inviting of failure and frustration. One may establish an ideal that far transcends the circumstances to which self is, at the present, related. However, the aspirant should also set for himself a hierarchy or an ascending scale of lesser states of attainment that will provide for him a series of progressive gratifications in the interim. To use a simple analogy; in our aspiration and ambition, we should not try to leap from the bottom to the top step. We should set for ourselves an intermediary goal easier of attainment. From there we should move upward to another goal equally as possible of attainment. Each success in turn fortifies the ego with confidence. Further, the experience, the knowledge gained from each realization of success or each ideal had, prepares the individual to reach that point which previously would have been beyond his capabilities.

Focusing our consciousness and thoughts upon an idealized ambition provides certain satisfaction. It is a world of our own creation. Therefore, we always make it as free from distractions as the imagination permits. The world of reality, on the other hand, is not so directly under our control. We all know that we are, in our daily life, subject to environmental factors such as conditions that arise which we cannot anticipate or avoid and that, as a result, they may often be very distracting. If the world of objectivity, the world of reality, becomes particularly distressing or depressing to a person and if he cannot readily adjust to its demands, there is an inclination many times for him to retreat from it. He finds solace, then, in his subjective world, in fantasies, or in the idealized self. The will is gradually, through such indulgence, subordinated to the pleasurable sensations of the *unreal* world of one's own creation. The individual is reluctant to return to reality, and eventually loses all conscious relation to it.

In the early stages of such behavior, the individual *knows* that he is in fact fleeing reality when he resorts just to his idealized ambition. He knows that he is turning to self-glorification and fantasies as a substitute for the less satisfying experiences of life. The intelligent or well-informed person likewise knows that such a course can only lead to

dire consequences if pursued for any great length of time. It is, for another analogy, like the intelligent person who takes narcotics. He is quite aware of their potential dangers. If reality is harsh and one does find it difficult to adjust to it, he should seek professional assistance. The guidance and counsel need not always be from psychiatrists but from those who might throw light upon his problems, who may help him remove the desire to escape into fantasies, to retreat from those things which may seem insurmountable.

Sometimes a neurosis is so gradually developed that we are no longer aware of the cause of the original conflict in our subjective consciousness. We habitually resort to some escape mechanism to an increasing degree over a long period of time. Eventually, the conflicts brought about by such efforts to escape result in extreme tension and nervousness and the victim is unable, without therapeutic aid, to overcome his difficulties.

As children and sometimes even as adults, we acquire a desire which we cannot possibly satisfy. In other words, we look for a satisfaction which is extreme or impossible of realization. We then are compelled to make what we think are substitutions in the form of other pleasures which fall short of the false exalted ideal. As a result, the dissatisfaction becomes deeply seated in the subjective consciousness. Thereafter, all other pleasures, no matter how satisfying they should be, only bring a conflict with the original desire—and a neurosis is established. By psychoanalysis the individual must be shown that the latent desire, the ideal, is not the greatest satisfaction in life. He must learn that by not realizing it he has not forfeited what he imagined to be a great experience. If this is accomplished, the conflict is removed and happiness will then be sought in the normal functions and experiences which the individual indulges.

All of this is not so easily accomplished as it may sound. The psychoanalytical methods of the practitioners are, unfortunately, not uniform. The classical authorities upon which their methods are based are usually Freud, Adler, Jung, Prince, and others of equal eminence. The modern practitioner discloses, however, a preference for the theory of one or another of these classic instructors. The difficulty arises in that the classical au-

thorities are by no means in agreement with the immediate theories. Therefore, one modern practitioner's methods will conflict with or oppose those of another. He will follow his preferred school of thought regardless of what advantage another may have and how directly beneficial the other system might be to his patient. The patient is, therefore, often denied the benefits of that one school whose methods might be much more applicable to him simply because his physician "thinks differently." It is for this reason that we say that any all-inclusive statement, by any psychologist or psychiatrist, that self-idealization or idealized images are detrimental to personality is erroneous if without considerable further qualification. It is hard to believe that a physician would make such a statement unless he did so carelessly.—X

### Self-Evaluation

The Holiday Season, beginning with Thanksgiving, causes many people to ask for what should they be thankful. This question was put to me the other day by one who was extremely pessimistic about the future. This individual felt that politically, economically, and socially, the conditions in which he lived were becoming worse instead of better. It was typical of points of view that we have heard before, telling us that the world is worse than it really seems, and that there is no opportunity for improvement. A very logical and concrete analysis of the many phases of existing conditions was made by this individual. The analysis was honest, it was consistent, it was well done from a logical viewpoint. In other words, the person was thinking carefully but yet ended with the question: "What is there for which I can be thankful?"

I did not have an immediate answer, although I tried to point out that possibly the individual could be wrong in some of his interpretations. So frequently we base long, logical arguments upon a false premise. Some people thought the world would come to an end should a war begin in the twentieth century. The greatest of all wars have taken place, and while for many people the world did seem to come to an end, yet it continues to exist and the problems of humanity go on. In other words, the conclusion was based upon a false premise.

I have thought considerably about many individuals who are asking, as this Holiday Season approaches, for what they might be thankful, and I have given particular thought to those who do so pessimistically, but at least honestly. They analyze the problems of their lives to the best of their ability and within the light of their understanding and reason, and in accordance with the social pressures of the times, and they conclude with the pessimistic point of view. It makes all of us stop to wonder if there is anything for which we can be thankful. There is an extreme optimistic attitude to counteract the pessimistic. We can be thankful for the possessions we share and the degree of health that we may happen to enjoy at the moment. We may be thankful that we are not in the position of some who are worse off physically, mentally, or spiritually than we are. We can always find circumstances that are worse than the circumstances which we ourselves have to face.

This type of answer to the individual who finds nothing for which to give thanks is a stock answer in the sense that we have heard it many times. Further analysis, however, caused another answer to come to me. We can be thankful for the ability of self-evaluation. The individual who arrived at a pessimistic outlook concerning present and future times was exercising the God-given right to evaluate his own thinking in relation to others. He was comparing himself with his environment. It was true that my friend was reaching a pessimistic conclusion. He was not finding his analysis comfortable or encouraging, but he still was exercising the free right of man to think for himself, to express that opinion, and to evaluate his own mental capacities and future possibilities.

If I could approach him again with the answer to his question of what he might possibly find for which to be thankful, I could repeat that he can be thankful that he has the ability of self-evaluation. We can criticize ourselves, and sometimes we do so more than is necessary. Evaluation, on the other hand, is our taking into consideration all our attributes, good and bad, and trying to refit ourselves in the proper place.

Self is the expression of the entity that is our inner being. It is the manifestation of consciousness of which we are individually aware. It is the composite of the sensation

items, memory, and all that go to make up that self that we call *I*. Our whole life is more or less dedicated to making that "I" self to be self-sufficient, to be happy, to fit properly into the universal scheme of which our whole being is a part. To be able to evaluate how far we have succeeded in this process or to what extent we have failed, and to do so in the light of reason and calm judgment, is to better fit ourselves for the future regardless of what our conclusions may be, if our process of reasoning is honest. I have often written concerning the subject of mysticism, stating that mysticism is the most sound philosophy of life that man can devise for the simple reason that it enhances the dignity of the individual. It raises the individual, the self of man to a level of great value because it shows the relation of self to the Absolute and makes man a partner with God in all creation. Mysticism, then, is conducive toward man's analysis of himself, and we can improve our lot, we can better ourselves and our fellow men by honest appraisal and evaluation of our abilities.

In the United States we base much of our tradition and folklore upon the stories connected with that group of individualists who left their home country and settled upon the shores of Massachusetts in the early seventeenth century. These Pilgrims, as they are so well known, were those who set out to establish a new life. They had many trials and tribulations. They tried many experiments so that they might live more successfully to their mutual advantage and happiness than they had in the Old World. To the best of my knowledge, the early months of their life constituted the first communal form of government to be established by white men in the Western world. They tried to share work and property, and they had much difficulty as a result. Finally, they reached a point where food was almost gone, where, according to a statement written by one of their leaders, only a quarter of a pound of bread was available per person per day. Someone then exercised his own right of self-evaluation and realized that men and women would shirk responsibility unless that responsibility was placed upon them. The communal life was discontinued. Each man was given a plot of ground proportionate to the size of his family, which it was his choice to work or starve, and that was

the turning point in the history of this colony.

The laws of God are the laws of system and order. Man's life cannot evade being ruled by the same immutable laws that cause the universe to function, the sun to rise, and the seasons to take their turn. When we do not exercise order over ourselves, then someone else will do it for us. If man will not discipline his own being and fit himself into a constructive scheme of living, then tyrants will arise and they will issue the orders and the individual man will become subservient. This may be done in the name of democracy, autocracy, or communal living, but the end is the same. If man will not honestly look at himself and his individual relationship to his Creator, he leaves the regulating of his life to someone else. It is, therefore, possible for every intelligent and rational human being to find that more than money, or physical pleasures and possessions, the right and privilege of self-evaluation, the judging of our position in terms of the infinite, is something for which all men should and can be thankful.—A

### Psychology of Insanity

The title of this discussion is borrowed. Around the turn of the century, a book was written by a Dr. Hart; its title was *The Psychology of Insanity*. This book became a classic, and while much of it is no longer accepted in modern psychology and psychiatry, there is still fundamental truth in its dealing with human behavior in such a way as to show deviations from that which is considered in society as normal trends of human activity.

This title, then, has to do with abnormal behavior. Psychology is primarily the study of behavior. When the behavior of an individual conforms to certain patterns and standards acceptable to the society in which he lives, that individual is recognized as being sane and intelligent as well as fitting into the proper social customs and practices of the people with whom he or she lives. When in any way the behavior of an individual deviates from this normal standard, the individual is recognized as behaving abnormally, or differently from normal. Should that behavior become so exaggerated as to cause the individual to be distinctly different in his behavior patterns from the recognized



standards of the society of which he is a part, such an individual is believed or designated to be insane.

In this discussion an attempt will be made, in the light of Rosicrucian terminology, to discuss a number of questions. These questions will be listed later and individually analyzed, but first, we should direct our attention toward the general concept of insanity. We have already used a broad definition—that is, behavior and thinking which deviate from the normal standard. The trouble with this definition is that “who is going to determine what is the normal standard?” The words *normal*, *average*, and *general* can be interpreted in many ways. We speak of the average man, but no one knows who or what he is; we speak of normal behavior, but if everyone conformed to the general concept of normal behavior, we would all be a mediocre lot. In analysis, the average man or the normal man becomes a very commonplace man. Leaders, inventors, and the genius, certainly cannot be numbered among the average normal, and we also would hesitate to proclaim the genius and the greatest leaders of humanity as belonging among the abnormal, in the sense of their being insane. Possibly we can restrict the definition of insanity somewhat by saying that insanity is a state of unsoundness or a derangement of the mind, especially when the individual so affected is unaware of his own illness.

#### ILLNESS

Here, for the first time, we have introduced the word *illness*. Insanity is therefore, in this sense, a state of inharmony within the human being. Inharmony means lack of balance, lack of efficient functioning of all the parts that constitute the whole of the individual, physically, mentally, and spiritually speaking. Any deviation from that delicate balance which maintains the state of harmonium—that is, the perfect manifestation of the human being—constitutes a degree of unsoundness of health and inharmony existing within the human body or mind. A degree of illness then results, and should that illness primarily affect the mind the individual will become unsound in judgment or confused in reason or unable to control emotions while thinking, at the same time, that he is perfectly normal and that no one else understands him. Considering

insanity as illness gives one immediately a more tolerant and broader view of this unfortunate malady.

There was a time when insanity was considered purely as something which entered man differently from the ordinary sense of an illness. Insane people were treated without the consideration that would have been given the individual with a physical illness. Out of this treatment there originated such slang terms of description as “queer,” or many other less complimentary colloquialisms that have been applied to such individuals. It is unfortunate that such an attitude should exist in modern society toward those who have a mental illness.

We are all subject to the various vicissitudes of life regardless of whether they concern our body, our mind, or our whole being. Any of us may at any time contract a disease or an illness. Millions of people during the coming months will suffer with the common cold, and most of them will recover. During the time that they have this nuisance disease they will not be looked upon by their families, friends or acquaintances, from any different point of view than at any other time, except that they may receive a word of sympathetic understanding now and then. However, if the same individual would become insane in the same length of time that the common cold develops, the attitude about him would be different. Some people would be amused, the close relatives of the individual would be embarrassed, and probably it would be fortunate for the individual if he became mentally deranged sufficiently so that he could not be aware of the attitude manifested by those who knew him.

Actually, you or I could contract a disease tomorrow. It might be physical, it might be mental, but a possibility exists. In any case, physical or mental, we would want competent therapeutic care, and we would hope for sympathetic understanding of the problem that had developed due to the inharmony of our being. Can not we at least extend the same sympathetic understanding to all others who may be ill physically or mentally?

Insanity, as an illness, should therefore be considered in the light of any other illness, and every attempt should be made to deal with it as intelligently as possible. Actually,

*insanity* is more a social or legal term than a medical or therapeutic term. In the strictest sense, insanity implies a mental disorder resulting in the inability of the individual to manage his affairs and perform his social duties. In this way the mental disease becomes more noticeable than the physical disease, and as the average individual within himself is a conformist, he tends to make fun or laugh at anything that does not conform, which is the reason why the individual suffering mental illness will be laughed at or treated differently from the one suffering from any other physical illness. From a purely legal point of view, insanity applies to such unsoundness of mental condition, regarding any matter under consideration, that modifies or does away with individual legal responsibility or capacity. This concept shows that the law recognizes that mental changes release certain responsibility and function of capacity of the individual.

#### THE SELF AND SOCIETY

Hundreds of textbooks have been written upon this subject. There are many theories, as in all psychological studies. Another book which is almost a classic in this field is: *The Essentials of Psychology*, by Dr. George Henry, written over twenty-five years ago and used as a text in those days. This book points out that life is a constant period of adjustment of the individual to the complexities that compose his environment. In the actual process of living, there is, upon the part of the individual, an unevenness of capacities, varying opportunities for development; and as a result there arise frequent disharmonies in the mind of the individual between the instincts that are purely selfish and the instincts that are social. In other words, there are conflicts between self-interests and social interests. The extent to which any individual can survive the struggles that take place between these fundamental instincts, until a solution or compromise which is sufficiently acceptable to the individual is reached, constitutes a means of determining the stability or the maturity of the particular personalities.

It sometimes happens that these struggles or compromises are such as to lead to behavior distinctly different from that which is usually regarded as characteristic of a healthy, well-balanced individual. A person in whom such behavior is evidenced is re-

garded as suffering from a personality disorder or from what is technically classified as a psychosis or a psychoneurosis. The general idea here presented is that these disorders represent either an inadequate or immature adjustment of the individual to the environment. Such a disorder permits the expression of many desires which in the normal life of the individual had failed to find sufficient expression. The psychosis or psychoneurosis is therefore a compromise of which the individual is not objectively conscious and which is not amenable to change through the process of reason.

It will be of no advantage to us to attempt here to further classify in technical terminology the various manifestations and forms of abnormal behavior, or to attempt to apply more forms of terminology to specific types of abnormal behavior. We are only concerned in general with the fact that the behavior may exist whether its cause be functional, as has been described, or toxic as a result of poison in the system, or traumatic, or due to an accidental injury, such as a blow on the head. We are concerned, as Rosicrucians, with the more deep-seated questions in the aspect of psychology, the treatment and diagnosis of mental conditions is a problem for the physician and the psychiatrist. In regard to this problem, we will, therefore, consider four questions in general, which have been asked by various readers of this *Forum*.

#### FOUR QUESTIONS

1. To what degree is insanity an attribute of the soul?

The soul, from the standpoint of the Rosicrucian, is the inner self, the life-carrying entity which survives the physical life of the individual, which proceeds through incarnations. The soul is therefore the real self. Everything else that is us and which is not soul is something transitory and temporary. The body, the mind, and all of its functions and attributes are the temporary, the transitory part of the individual. The soul is, therefore, the only reality that constitutes the connecting link between the individual and God, or the Cosmic that ordains and maintains the universe. According to the principles of Karma that we study, the soul-personality develops through experience. The personality is a part of the soul. We might say that the soul, as a whole, is a mani-

festation of God or the Divine, which is individualized in each personality that makes up a segment of it. This personality which God has implanted within the essence of the soul, as an individual, has to become complete through the experience which is life in the physical form. This is one of the mysteries of life, but it is accepted in our basic beliefs that the experience of living adds to the personality of the soul and is carried with the soul from one incarnation to another. Individuality, which is transitory, changes with our physical being, but soul and its personality is the underlying, continuous thread that goes on until it is completely reunited with God.

Into the storehouse of memory are accumulated the experiences of each individuality, as events take place in each incarnation. In such individuality is a degree of free will and freedom of choice by which the individual may choose, to a certain extent, his path, his action, and his character. He therefore creates his own future, and the present is that future created in previous lives. "As we sow, so shall we reap," is the concept of Karma, and if the body in which we reside today is in any way inadequate—if we suffer pain, ill-health, or other irritating factors—it is a part of the Karma which is ours, a part of the experience we have to learn. Inadequacy of the body, either physically or mentally, is one of these processes.

Insanity is purely a physical and mental condition. It has no more effect upon the soul than does the experience of any other disease. The individual who has tuberculosis, or some other chronic illness, suffers, and that suffering has something to do with the creation of the mental content of his personality. The same is true of insanity. A soul does not become tubercular; a soul does not have a cancer. A soul, by the same analogy, cannot become insane.

2. If it is true that prolonged or intense thought along fixed lines may affect a future life, what effect will insanity in one life have upon the next incarnation?

This question is based upon the premise of the first part of the question itself. It may be true that intense, emotional experiences mold the future of the personality. The individual who gives much thought and consideration to anything which he selects as being the most important part of life natural-

ly establishes in his character a reflection of such thinking. We become what we think. We build up our character on the basis of the things to which we give the most attention, or, to quote from a Biblical source: "As a man thinketh in his heart, so is he." It is therefore reasonable to believe that future incarnations will be influenced by those factors represented in the innermost part of our thoughts and thinking. Whether insanity will affect the future depends upon how much of the thinking becomes ingrained in our inner consciousness.

It is true that in some forms of insanity obsessions develop so that an individual devotes his whole thinking exclusively to one or a few channels of thought. No doubt, there will be some effects in future incarnations resulting from incoherent and unstable thinking caused by a mental illness. The same is true of any other illness. The individual who is racked with pain from any disease will be affected, insofar as the future incarnations are concerned. Insanity will not bring any particular tolerance nor cause deterioration in the next incarnation in any physical or mental condition, any more than would any other disease. If we suffer because of Karmic debt, whether it be from disease or any other form, then this suffering is an experience of the present life which may be compensated for in this life. We may not be conscious of it at the time it takes place, but we may be able to look back and see how it all fitted together.

A good many years ago a little boy suddenly stood up from the table where he had been eating breakfast and had the sensation of falling. In his next conscious moment he was lying in bed, stiff and sore as if he had undergone extreme exercise and had been bruised and had muscles strained. He also felt weak and listless, but otherwise was conscious and, to a degree, alert. He learned later that he had accidentally taken poison—strychnine, in fact—before he fell to the floor unconscious. In a period of about four hours he suffered convulsions, extreme twisting of the body as it was racked by these convulsions. Luckily, however, proper therapeutic care and the quick response of the doctor to the call of the parents resulted in the correcting of the condition; the poison was eliminated from his system, and after

consciousness was restored, health and harmony returned.

One parent remarked that nature was kind to bring to the child the unconscious state. I know this experience because it was I who had it. It was a complete blackout, but I can look back now and see the mistake I made prior to the experience that caused it—the taking of something from a bottle which had been prohibited to me. During the period of convalescence I was able to reflect upon my errors. If in an incarnation insanity should overtake one of us, it may be that in some future life we will see that reason and consciousness were temporarily blotted out in order that a lesson might be learned.

3. How much of the thinking of the confused insane mind becomes a part of the storehouse of memory?

We cannot be sure of just how much enters the storehouse of memory. We know that experiences of those things which go to create the total of our personality are recorded in this repository for memory. We believe that at some future time and place the storehouse of memory will become a continuous chain by which we can see the whole panorama of our entire evolution—from the first realization of our consciousness to our state of Divinity. Each link will represent certain experiences or certain lives. The chain will be strengthened by those constructive thoughts that have put us in harmony with God and which tended to speed up or facilitate our evolutionary progress. We will find links that are less strong; or, let us say, they are crude in that their building was due to error in judgment and error in decision, or because of arbitrary wrongdoing. We will see where we compensated for error, and by perseverance and proper direction of our mental efforts, we will rebuild those qualities that were unable to stand by themselves; finally, we will compensate for the incorrect by establishing the correct attitude toward life.

In other words, we know that one life here on earth consists of a passage of many ideas, concepts, and conclusions. Many more experiences will enter into our permanent memory in looking back over our entire series of incarnations. Those things to which we have given most value will be the ones which will be the underlying factors in our eventually completed personality. We will

be at fault where we have chosen to ignore or have failed to do that which we should have done. As a whole, our memory will look back toward this total experience, just as our memory looks over our life today. We will see imperfections, but we will see more clearly the ultimate ends that have been or are to be accomplished, and the errors will become less important because of our understanding of them and the fact that we had overcome them.

Most of the thinking that goes on in the mind of the mentally deranged individual lacks continuity. It lacks purpose because purpose is only found in the confusion of the mind itself. Therefore, little of such confused thinking will go into the storehouse of memory. Regardless of how long the period of mental derangement may be, the soul lies more or less dormant as the confusion is in the surface of objectivity. True it is that, as any other illness, it will leave its scar on our total experience, but we need have no fear of what will be found eventually when the storehouse of memory becomes opened to us. The continuity that will be viewed, the purposes that we have been unable previously to understand, will make the individual parts of these memories seem secondary to the whole that is achievement.

4. What can others do for an insane person?

This, of course, is more important than any of the other three questions of our discussion. Early in these comments it was remarked that if a person suffers inharmony of body or mind in any way, he hopes for sympathetic understanding. If we are ill, we usually tell somebody about it. We do this to express ourselves, and frankly, also, because we want someone else to feel bad too. No normal individual refuses a reasonable degree of sympathy. This sympathy can of course be overdone on either side, but the ill person, regardless of what may be the illness, finds certain solace and help in sympathy. I have personally seen cases of individuals in mental institutions being forcibly constrained, to keep them from doing harm to themselves and others, who became quiet when a sympathetic doctor or nurse simply sat and talked soothingly to them. This type of work has been very much aided by the help of priests, clergymen, and social workers. The therapeutic effect of music to

establish calmness has been experimentally studied in various psychiatric institutions. Therefore, the first thing that we can do for the insane person is to give him that sympathetic understanding. Let him know, as best as his mentality is able to grasp it, that we truly realize his need and are ready to do what we can to help. This can be intelligently conveyed, particularly to those who have periods in which they are normally and fully conscious.

Anything else we can do should be the same as in the case of any other illness. First, obtain the best professional help we can, and, second, give absent healing treatments consistently. Any deep-seated disease or illness has its causes going back far beyond the mere manifestation or occurrence of the illness. Therefore, it cannot be rectified in a moment. No pill, no adjustment, no change, is going to restore a body instantaneously to a harmonious condition when it has gradually been developing into an in-harmonious condition over a period of time. We must therefore be patient when treating any chronic illness by absent healing. The mental patient should have our thoughts, and we should faithfully adhere to the principles of absent healing by providing daily treatments for a long time. We must not give up and must always maintain confidence in establishing to the best of our ability that help for the patient who may not be reached through any other treatment.

In addition to our own sympathetic understanding of the mentally ill, our attempts to secure proper professional help for them, and our giving of absent treatments, let us never forget to see that no one in our hearing ever refers to any form of mental illness as being something peculiar to be laughed at, or to be considered different from any other disease, illness, or bodily problem, that may be the lot of any human being. The ways of nature or of God are not completely known to us. We are still evolving, and we can indicate some degree of involvement by showing the same tolerance and love that is thought to be expressed by God Himself.—A

### Why Are Women Negative?

A soror from Canada, addressing our Forum, says: "In one of the 'Weekly Applications' of our monographs the illustration

shows *negative* qualities, as avarice, sensuality, desire for power and intolerance. The text accompanying it says: 'Each woman, though predominantly *negative*, has also to a minor degree the *positive* consciousness in her nature.' Will you please explain this? Does it really mean that women have not at least as large a proportion as men of the qualities shown as *positive*, viz., impersonal love, moral sense, compassion, intuition, and idealism? I can take no other meaning from the text."

Mystical tradition relates that at one time human beings were androgynous, that is, bisexual. In fact, many simple organisms, even today, have the functions of both sexes, just as the living cell is both negative and positive in its polarity, the nucleus being positive in contrast to the peripheral or outer body of cell structure. In each human being, therefore, there are manifest the two polarities which are termed *negative* and *positive*, the positive being the more active attribute. Another way of saying it is that in each man are to be found certain of the feminine qualities and in each normal woman are manifest certain of the masculine qualities.

The difficulty lies in the fact that perhaps this monograph reference did not make clear that the negative qualities, where sex is concerned, do not necessarily have the same relation to moral or spiritual values except in the broadest sense. In matters of sex, the term *negative* refers to the receptivity and passivity of the personality which are generally characteristics of the female. Positive polarity alludes to the masculine tendencies or, in general, the greater physical aggressiveness or masculine dominance in the sphere of bodily activity. Thus a woman can be quite feminine or negative in characteristics of her sex and yet display all the nobler qualities we attribute to the spiritual side of the human being.

Again, it is necessary, in an understanding of this subject, to thoroughly grasp the philosophical connotation of the words, negative and positive, in themselves. The *positive* of anything is the fullness of its attributes or qualities. Positive alludes to the active state or pleroma of a thing or condition. The negative refers to the opposite, that is, that which is less than the complete function or condition of a thing. Let us use a homely

analogy which we have used previously elsewhere. We shall say that a pail has a capacity, when filled to its brim, of twelve liquid quarts. This, then, constitutes its full function. The filled pail is one that has attained a positive state. It is performing the most active use of its nature, that is, has attained its capacity to carry another substance. By contrast, any less quantity would be *negative*. It would be short of the full capacity of the pail.

Now, let us apply that to sex. In physical activity, feats of strength, and bodily aggressiveness, the male normally has a greater capacity than the female. Logically, therefore, it is proper to refer to the male as positive in that sense. The female, not being so physically aggressive, is, by contrast, negative. The conventions and ethics of almost all societies have emphasized this distinction of aggressiveness. Convention holds that certain advances in human relations, if made by the female, are morally or ethically improper. Female propriety requires more passivity, a less forward or active behavior in social relations.

Aside from these social, physical, and psychological negative attitudes, each woman, as each man, of course, does have a positive spiritual side and a negative sensual or animal side to her nature. Now, why do we call the spiritual side of one's nature *positive* and the appetites and passions the *negative* qualities of the human being? The spiritual element of man's personality is truly related to the Universal Soul or Divine Mind which permeates each human being. The Divine Mind is infinite by contrast to the physical nature of man and its functions. The Divine Mind is the cause of all things, both known and unknown. It is that which is created and that which is potential of creation. The Divine Mind is, therefore, unlimited by any kind of substance, form or function. Conversely, the body, in order to be a body, must conform to certain laws underlying the structure of living and inanimate matter. The body has a single purpose in contrast to the infinite manifestations of the Universal Soul. The Universal Soul and its attributes, therefore, are *positive*. They are representative of the fullness, or the more *complete nature* of the Divine.

The particular monograph to which the

soror refers alludes to some of these positive qualities as impersonal love, moral sense and intuition, spiritual idealism, and the like.

In comparison, such desires as avarice, aggrandizement, sensuality, and the desire for power spring wholly from the sensual interests of the body; they are limiting and therefore *negative*. The negative qualities of our personality, as the passions, appetites, and love of material possessions, are not necessarily corrupt or evil as some metaphysicians and theologians would have us believe. They are very definitely essential to the physical self and its survival. Consequently, they have a Cosmic purpose also. The wrong, however, exists in letting such desires or negative drives dominate our consciousness and our will to the exclusion of the psychic or nobler impulses of our being. The physical drives should be indulged but disciplined and relegated to their proper place. The moral will should be in the saddle. The lower aspects of our nature should be made to serve the more infinite and positive aspects. Thus woman can be negative in the sense of being less aggressive and active physically, and yet be exceedingly positive in the display of her moral or spiritual qualities.

We often speak of positive and negative thoughts. These refer to the creative activity of thought, its power of constructive development or the opposite of it. If one says, "Let us do thus and thus," he has, we may say, expressed a positive thought. It denotes action in contrast to the one who is opposed to such a course. The one is promoting; the other arrests, holds back, checks, inhibits. It must be understood that *negative* thought can have a kind of positive activity within itself. For example, the one who plans a crime is, to an extent, active in his thought because he seeks to bring into being a series of events resulting in the crime. However, considering the all-inclusive effect of his thought, the crime, such is restricted and negative because it will arrest the moral development and the security of society. Thus negative thoughts in part may be positive in function but, judged from the conclusion of their results, they are psychologically, morally, or socially inhibiting and restricting.—X

### Our Foreign Contacts

A soror asks our Forum: "Is the Order in regular contact with its sacred sanctums and monasteries in India and other lands in the Orient?"

In one way our foreign contacts have greatly increased since the conclusion of World War II, due to the expansion of this jurisdiction. On the other hand, several important and usual contacts, which we had previous to that time, are either lost or irregularly made. For example, at one time there was a large Rosicrucian lodge in Manchuria. After the revolution in Russia following World War I, many of the White Russian Rosicrucians fled to Harbin, China, taking with them important documents from their archives. This lodge flourished in Harbin, maintaining exchange of important communications with the AMORC in America and other lands. Subsequently, the political transition in China disrupted the Harbin lodge. The members migrated to other cities and other lands. One of the former officers of the Harbin lodge is now in Australia.

The late Emperor, Dr. H. Spencer Lewis, was in past years in close touch with Andhra University in India. This university is known particularly for its philosophical and metaphysical studies. He was also associated with the India Academy of Sciences. The late Emperor was further in direct communication with several of the Buddhist societies of that land, in one of which he was a member. This was the Maha Bodhi Society which maintains viharas (schools and monasteries) in India and on the Tibetan frontier. Rosicrucian members residing in these monasteries have contributed literature which has been incorporated in our degree instruction. One such soror, known as Sister Vajira, resided in one of the secluded areas in India and was associated with a large Buddhist organization. She prepared a manuscript on the real life of Buddha. This manuscript was translated from the ancient Pali language, that being the original tongue of Buddha. This work was put into brochure form by the present Emperor and is now extended, as enlightening and inspiring subject matter, to members of one of the higher degrees.

The incumbent Emperor, in his travels in India and Tibetan frontier lands, has vis-

ited monasteries and lamaseries as well as many great temples. He has conferred with scholars, abbots, chief lamas, bhikkhus and learned Brahmins. The results of his conferences have found their way into his writings which have been shared by the members.

The Amenhotep Lodge of Cairo, Egypt, has been re-established in recent years, its activities having been disrupted by World War II. The late Emperor was active in reinstituting it in modern times. A few years ago Frater Saad was appointed its Grand Master. The conferring of authority on Frater Saad was performed in a simple ceremony conducted between the paws of the Great Sphinx before the ancient altar which stands between its paws. The photograph of this ceremony appeared in the March, 1949 issue of the *Rosicrucian Digest*. However, due to the vicissitudes of the times, not much instruction material has come from Egypt to AMORC; this, of course, is no reflection on the Grand Lodge of Egypt. Several ceremonies of importance have been conducted in Egypt by Supreme Grand Lodge officers within the last seven or eight years.

Properties of the Order and its beautiful temple in what was Java were destroyed by the Japanese invasion and the subsequent civil war. A new temple has been recently erected by that jurisdiction of AMORC. The photographs of this splendid structure appeared in the August, 1952 issue of the *Rosicrucian Digest*. The AMORC of this jurisdiction was obliged to grant aid to our Indonesian fratres and sorores after World War II. It provided books, copies of the teachings in the Dutch language, rituals and other membership materials to replace what was destroyed during the holocaust of the war. The Indonesian Grand Lodge, as it is now known, reciprocated by presenting the Supreme Grand Lodge of this jurisdiction with a large temple gong for the new temple here. This bronze gong with a magnificent tone is over two centuries old and came from an old temple in that land. When it is struck, its tones bring a further touch of the Far East to the atmosphere of our Supreme Temple.

The fratres and sorores of Indonesia are conducting experiments in mystical research along the lines of our teachings. These members correspond with the Emperor about

their work. If they develop or discover something of value to the teachings, it will be incorporated in our future monographs.

At the moment, fratres in different lands are working on a project to bring to the AMORC in America certain temple ritual chants in their native tongue and with native music. These will then be presented in an unique way to members throughout the whole jurisdiction, including England, Australia, South Africa, South America and elsewhere.

Our late Emperor, Dr. H. Spencer Lewis, had conferred upon him all the degrees of several esoteric orders in Europe. Part of this material we are permitted to extend to qualified members of the higher degrees of the Rosicrucian Order and it has been incorporated in our teachings. Further, at each of our International Conventions some of these rituals are re-enacted as a special privilege to members of the higher degrees of the Order. Dr. Lewis also re-introduced into America the Martinist Order, a very mystical body. The incumbent Emperor has made it possible for all Rosicrucians at a certain stage of their membership to participate in the inspiring rituals and to share the Martinist teachings.

The journeys which the Emperor and one or two other officers make occasionally to foreign lands is for the purpose of these very contacts. On such journeys the Emperor, of course, first speaks to Rosicrucian members in lodges and chapters of the Order in those countries he visits. He confers with the respective officers of these bodies on the affairs of the Order and enters into their initiations and rituals. He then visits the shrines and ancient edifices of mystics, philosophers, and scientists in those lands. He visits cities of past races and lost peoples. Although these lie in ruins, they have a great message to deliver as a kind of silent testimony to the peoples of today. His experiences and the knowledge he gleans are passed on to members through this *Forum*, through the *Rosicrucian Digest*, or in special monographs. Photographs are made of places, peoples, and subjects difficult to obtain elsewhere. These provide the member with materials and interesting subject matter he might otherwise not see or obtain. Further, the explanations which accompany

these photographs present the Rosicrucian viewpoint.

These journeys also bring *prestige* to the Order, for periodic contacts at such times are made with celebrated persons in each land. Some are scientists; others are prominent government officials or scholars. The work of the Order is made known to these persons and many times as a result they collaborate in providing the Order with services or articles of value to it. It was in this way that some of our unique motion-picture films were produced. Further, through such contacts with members and others, important manuscripts or rare books in Greek, Latin, and Sanskrit eventually find their way into the archives and the library of the Rosicrucian Order. Such works have great value to many members in assisting them with their studies and to other members from a classical literary point of view.

Recently the Emperor completed a tour of Rosicrucian lodges and chapters in the Midwestern section of the United States. Some of these Rosicrucian bodies had not been visited by the Emperor for seven years, though other officers have visited them more recently. In each of the cities visited not only did the Emperor address large assemblies of Rosicrucians or take part in open forums and rituals, but he had appointments with eminent scholars. Some of these were leading archaeologists, ethnologists, and Egyptologists connected with the staffs of leading museums in the United States. By this means the Rosicrucian Egyptian Oriental Museum collection has been furthered. It has been given eminence in the world of culture. The Rosicrucian Museum, with its unique collection, has attracted the attention of learned, thinking and progressive persons. It has gradually commanded the respect of people who should—and many do—become members of the Rosicrucian Order. All these contacts within the Order and outside by the official staff of the AMORC are to the advantage of the members of AMORC as a whole.

We do not want to be boastful of our attainments as an organization but, frankly, we can say that there is no other mystical, metaphysical, or esoteric order in existence today that is *actually doing* what AMORC is doing along these lines. Remember that the *Rosicrucian Digest*, its articles, and pho-



tographs are *proof* of the world-wide contacts we have mentioned. No other body of similar nature has conducted ceremonies in the Great Pyramid of Egypt, in the temples along the Nile, or penetrated into monasteries and temples in India and other Oriental lands, and been able to establish by fact that it has done so. The results of these experiences are made available to every member and this is done by the Order to further develop your sense of pride in it and to give you confidence in its accomplishments.—X

### Yielding to Cosmic Direction

A frater in the Eastern part and a frater in the Northern part of the United States ask similar questions of our Forum, so we shall synthesize them as follows: "How may the expression of our personal desires, through affirmations or otherwise, interfere with the ordained experiences laid out for us in accordance with the laws of Karma? Some say that, if we make positive statements, we have then and there begun to create a future for ourselves 'in the Cosmic,' and that such expressions on our part may well be in conflict with the Cosmic Will. It is recommended by some that we be as a feather in a stream, or as an inert cup into which the Cosmic pours our present and future experience. Such persons argue that such an attitude is allowing the Cosmic to guide us; others explain that such views constitute a stagnating complacency. To what degree should we express our personal desires? For example, one wishes fervently to be a healer some day, perhaps in one's next incarnation; is it wrong to read, to study toward such an end, or would such be forcing our Will on and against what the Cosmic might want us to do? No one wishes to jeopardize his future, his turning upon the Great Wheel, either by suicide or by any other expression of internal desire. How would we best explain and solve this?"

The very question begins with the presumption that the Cosmic has "ordained experiences laid out for us." It is the usual fallacious assumption that there is purpose in the Cosmic as applied to the life of the individual. Such a conception constitutes *fatalism*, which idea is quite inconsistent

with Rosicrucian doctrines. As to why, from the Rosicrucian point of view and, as well, from pure metaphysics, the idea of a pre-ordained life for each of us is not consistent, we refer you to another discussion in this FORUM, entitled "Why Man?"

There is an old axiom: "Man proposes and God disposes." Man has the inalienable right to reason, to imagine, to will, and to formulate desires as personal ends which he wishes to attain. We say that he has this inalienable right because he has been given the natural and psychic faculties to accomplish these things. Certainly if one is given a training to use certain tools or instruments and, in addition, provided with an assortment of such tools, it is rational to presume that he is to use both. Consequently, he may do so, so long as he does not go counter to the training provided him or make misuse of the tools. There is also the well-known principle of the economy of nature. She is not extravagant in anything, though she may often seem to man to be so. Since the human being is provided with these exceptional faculties, they are not to be cast aside. *He is to use them* in accordance with his inclinations and his relationship to nature generally. By no means should man fail to plan, to desire, and to express his desire in the form of affirmations.

This presentation is not contrary to the fundamental doctrine of karma. It does not mean that one will escape beneficial or detrimental karma merely because he has affirmed something contrary to it. If the affirmation is related to natural causes and Cosmic principles and results in a corresponding series of deeds, then any previous karma may be counter-balanced, if the same is adverse. It must be remembered that karma consists of a series of *impersonal* causes and effects which follow from them. There is no intent in a karmic cause either to punish or reward an individual. Once a cause, as a natural or Cosmic law, has been put into action, there follows a concatenation of lesser causes which stand in relation to the initial one as a series of effects. These have an impact upon our individual lives unless we can assuage their efficacy in some way.

We do not escape karma or the law of compensation by merely wanting to do so, but rather by putting into effect counter-

causes to stem the tide of those we originally induced. Let us presume that our deeds have created animosity toward us—such as social dislike and distrust. The effects are the conditions of hostility and unfriendliness which we experience. We can counter these effects by pursuing a course of deliberate friendliness and contriteness, co-operation, and impersonal service for others. Eventually, the effects that follow from our later behavior displace the original karma. The mere desire made vocative in the form of an affirmation did not suffice to accomplish this. It would be quite ineffectual for us, for example, to repeat: "I have made friends. All people like and trust me." Let us remember that an affirmation is only an expressed desire. Its principal help is to aid us in formulating rationally what we feel emotionally or psychically. There is little power other than this in an affirmation. The affirmation should be the incentive, the stimulus to *follow through*, to encourage us to begin a course of action by which we may materialize our desires. If we do no more than to affirm, that constitutes wishful thinking.

The individual who is afraid to affirm or express an intimate wish thinks he may be conflicting with his predetermined course of life. Again, we repeat that what we are is not by destiny, Cosmic intention or plan. It is the result of our thought and our adjustment to society and life generally. We create our punishments, our obstacles and most of our failures, as well as we bring about our rewards. Within our own power lies joy, success, personal achievement, and happiness.

Some of us enter this life terribly handicapped. Such is the effect of Cosmic and natural law. There were causes which we may never fully know that brought about such conditions. If we become bitter and vengeful, we only engender other suffering and intolerable conditions for ourselves. These conditions are not intended to punish us but rather we punish ourselves, figuratively speaking, by continually placing our fingers in the fire if we become vindictive. Conversely, if we seek to compensate for our inadequacy and handicaps and make the most of our circumstances and try to find what happiness we can in our human relations, we enter to our credit much beneficial karma. That is the reason that many handi-

capped persons actually derive more happiness from life through simpler things and events than many fully normal persons. They are compelled to make the adjustment and to bring about new karma to their advantage.

In having desires, we must determine whether they are inordinate. We should learn whether they are possible of satisfaction and in just what manner they are to be visualized or idealized. Further, we must inquire as to the consequences if we realize these desires. In other words, if what we desire will be contrary to natural law, to the welfare of others, or harmful to society in general, then we should not affirm it. It is not, as said, that to desire or to affirm is in itself wrong, but we must be certain that the content of either one is not in violation of our innate moral sense of righteousness or in opposition to natural law. If, so far as you can determine, your desire is proper, then by all means affirm—assert yourself. Life is action. It is positive. We are conscious, thinking, willing beings. We are possessed of positive faculties. Not to affirm or not to act upon proper affirmations is to pursue a negative course in life.—X

### The Afterlife

A frater, speaking before our Forum, says: "If we are conscious or if we have self-awareness after so-called death, or transition, and you say that we are and do have, then why aren't we aware of something when in a state of deep sleep or in a coma? In these states, why is it that our mind is completely blacked out? Dr. H. Spencer Lewis, in his book, *Mansions of the Soul*, says, on page 32, 'The only difference between the state called *death* and the deep sleep or trance condition is the separation of soul and body.' I find many people who are nonbelievers in an afterlife because of this one question."

Consciousness or awareness of the afterlife may be defined in several different ways depending upon the conception of the individual. Among the religions generally since antiquity, this consciousness after death was made to correspond to the realization of one's mortal existence. In other words, after death one was expected to perceive or have the same sense qualities of his surroundings as he had during life. Now, in addition to

their particular qualities, several of our sense experiences have *time* or *spatial* factors as well. When we see something, regardless of its form and color, it likewise has spatial characteristics, viz., size and dimensions. The elements of our experiences also fall into the category of present, past or future, or are related in consciousness to what we call *time*. If, therefore, one presumes that the awareness of the immortal state parallels our present consciousness, that implies that such finite factors as time and space also exist in a realm we have been traditionally told is *infinite*. To tie fast *time* and *space* to life beyond death robs this after-state of some of the magnitude we like to associate with it.

Still further, what do we mean by *self-awareness* after death? Are we to understand this term in the restricted sense of our physical being? Ask the average man or woman to define for you what they designate as *self*. The answers would be quite varied. To many of these individuals, the afterlife would necessarily mean whatever qualities or categories they commonly associate with this conception of *self*. Suppose, as many would, that self is defined in terms of substance, that is, physical form, weight, height, or a photographic likeness of one's appearance. Are we then to think of the afterlife as a state wherein we appear just as we are now? Certainly, it would seem that the believer in immortality should conceive the existence after death as being free of the very evident deficiencies of his present physical being—for none of us are perfect.

For further supposition, one may think of self in terms of his intellection. This then would make self consist of the judgments of the individual, his conclusions the result of his experiences, his opinions, or, in fact, the result of whatever constitutes his philosophy of life. Is his existence in the Cosmic to be construed, then, as consisting of the notions and the consequence of his human reason? Neither does it seem befitting that consciousness of self after death should be restricted to matters of our earthly feelings, moods or sentiments, or even of our ideals.

To the less profound individual, particularly the orthodox religionist, life after death is a sentient state of one or the other extremes. The self is believed to have the same physical and intellectual characteristics which

it had in mortal existence, but perhaps experiencing ecstatic pleasures which it did not know in this life, or, on the other hand, extreme pain, anguish, or suffering. As to which of these conditions self may experience is dependent upon whether the individual believes he is to be eternally blessed or punished in the next existence. Psychologically, therefore, we see that the average believer in immortality wants life to be a *continuation* of this one. Regardless of the influence of religion, his belief in immortality is prompted by, or added to and abetted principally by the instinctive urge for survival. The next life is more often thought to exist in a kind of different land, or region. Immortal life is conceived as a transference of the existing personality and one's objective awareness of it to different but more idealistic surroundings.

From the exalted metaphysical point of view, from the higher precepts of mysticism, such beliefs in immortality are false. First and foremost, they do not take into consideration the magnitude of the stream of human consciousness. They underestimate the full nature of self. The material psychologist, who is by no means a mystic, nevertheless readily proclaims and seeks to prove that self is far more extensive than awareness of objectivity or the usual subjective functions of memory, reason, will, and the emotions.

Jung, for example, has long tried to show that there is a deeper latent self, constituting a part of the stream of consciousness which we do not ordinarily realize. At least, this deeper aspect of self has assumed no image or direct character which we realize objectively. It influences us but its impressions become enmeshed in our perceptions and emotional states so that we are not aware of the pristine origin of these deeper impressions. It is these impressions, these influences from deep within our own subjective consciousness that the mystics refer to as the subliminal, or more commonly, "the higher self."

This higher self is not disassociated from the common self of which we are aware. It is really a manifestation of a higher octave of the whole stream of consciousness of which the self consists. This higher self has its own awareness and its own images and its own appraisals which we cannot evaluate in terms of our sense experiences. That this kind of higher self can have survival and

awareness, few realize or understand. Further, we know of those who would disclaim such a kind of immortal state. It is because after death they want to be the same "John Jones" or "Mary Smith" as they are here, with all those sentient categories related to their usual physical environment. By such wishes they prove their primitive state of mind and their lack of personal unfoldment.

As we have discussed in this Forum, there are various states of the *unconscious* from the technical point of view of the psychologist. These we shall not consider again. Suffice it to say that one in a "state of deep sleep, or in a coma" is actually only in one phase of the unconscious. There still exists the consciousness or intelligence of the cells by which they continue their functioning. There is also the purposeful function by which organs perform their duties—or the individual would die. The coma or deep sleep may cause a temporary separation of certain phases of consciousness by which objectivity is made completely dormant. Only as the objective state of consciousness is gradually revived is it possible for the impressions from the other aspects of consciousness to become sufficiently registered so that the individual may partially realize them. However, at all times the other phases of the stream of consciousness are active even though we are unconscious in the objective sense.

Let us use a homely analogy: when you hang up a telephone receiver, this action disconnects your instrument from the main line, cutting off all communication to yourself. Nevertheless, by that act you have not disrupted all the transmission of messages along the trunk line. Various communications are still passing along the trunk to all the interrupted telephone circuits which are still intact. By hanging up the receiver you have only cut off the outside world from yourself; that vaster, external world still exists whether you hear it by means of your instrument or not. So, too, when you are objectively unconscious, as we say, in a deep sleep or trance, there is a deeper consciousness, a deeper and more profound *self* that is very active. You, of course, do not realize it objectively.

We must evolve our conception of the manner in which the self survives death and the way in which it has awareness. If one does not do so, he soon finds himself

conflicting with empirical knowledge, with scientific fact. This latter will prove to him that for the self after death to exist in its usual objective expression is not possible. As the frater says, this is the very reason that there are an increasing number of nonbelievers of life after death. The old, erroneous belief of self after death, a self compared with objective existence, is shattered for them by the advanced knowledge of our times and they are disillusioned. Had these individuals advanced philosophically and mystically to keep pace with the advances of science, the principle of self after death would still remain true because they would have a more profound significance of the kind of self that survives.

The matter of blind faith and loyalty to obsolete traditions enters into this problem. There are those who are reluctant to advance their conception or their comprehension of self because of a misplaced loyalty to a *traditional belief*. They believe they are duty bound to hold fast to what has descended to them regardless of the ever-evolving truth. The fact that learned men and devout ones believed certain things in the past imposes no obligation upon us to blind our own vision when faced with an expanding truth. These persons of the past believed in accordance with their understanding and experience. Understanding and unfoldment come from experience, and *experience ever goes on*. To deny the results of years of further experience, which have increased our knowledge of the nature of self, is to mock learning. It would be useless to study, to experiment, if we are to be slaves to traditional ideas. So, again, when we speak of the survival of self after death and of self-awareness, let us realize that self is more than what we objectively perceive it to be. The self that survives death is not the one that we think of ordinarily in the material, physical sense, or even in the intellectual, emotional sense.—X

### Why Man?

Several Fratres and sorores rise to ask our Forum similar questions. One says: "Why did God create man to attain mastery? Further, why did He need man in the first place? This is not a question of the purpose of life merely, but rather why did not God just exist for Himself? Why was life created?"

Another Rosicrucian says: "I ask the question, Why are we here? I am not looking for the answer: "because of a mission in life." What I am interested in knowing is why life was started to begin with? If there wasn't any life to begin with, there would not be any necessity for a mission in life. Why did the Cosmic see fit to start life as far as man is concerned? Why must man go through a period to perfect himself since, if he comes from the Cosmic mind, he would be perfect to start with?"

Still another frater from South Africa asks our Forum: "What is the purpose behind the whole creation? Man on the earth finds himself knocked about. He lives and learns. He must compensate for his wrongs and is rewarded for his good works. He must reach the highest plane. Until then he must be born again and again. But why and what for?"

These fratres and sorores have uttered questions which have perplexed the human mind since it first began to inquire into the nature of self and the universe in which it exists. It must be readily admitted by any metaphysician, philosopher, or mystic that these questions have not been satisfactorily answered for all men. The answers that have been given and will be given, even in the Rosicrucian teachings, will always be related to the understanding of those who give the answers and those who receive them. All others will reject such and seek other answers more commensurate with their comprehension.

As we analyze these questions, however, certain ideas immediately become apparent. They are obviously common to the minds of those asking these questions. The first idea is that God, the Cosmic, or the Supreme Mind—whichever term the inquirer prefers—is thought to be *self-sufficient*, complete in itself. Second, this being so, what purpose is or was served by this self-sufficient cause in creating an imperfect universe and placing within it living things, including man. This concept of purpose is the second common idea of those who ask these questions.

Let us begin with the first idea, namely, self-sufficiency. From the ontological point of view, we cannot help considering the Divine or the Cosmic as a *pleroma* of all being, that is, the *all-inclusive* reality. To conceive of the Cosmic as incomplete would necessitate the idea that there is an existence which

is external or apart from it. We are thus obliged to think of the Cosmic as a monad, that is, having unity within itself. If we do not hold to this conception, then we have a duality, not just of function but of primary being itself. Simply put, we would have something, whatever we wish to call it, that is equal to or subordinate to the Cosmic. If there is that which is equal to the Cosmic, then patently the latter or the Cosmic is not the supreme power. Further, if there is something which is separate and subordinate to the Cosmic, then it is also apparent that the Cosmic is not complete, that something has escaped the oneness of its nature.

The crux of the whole matter is found in the fact that many persons are wont to detach the physical universe and its multitudinous forms (even man) from the Cosmic. This immediately causes conflict. If the Cosmic is the *one*, then the universe and all the manifestations it includes cannot be separated from it. All of the things in the universe are not creations in the sense of a potter making a vase. They are, instead, developments or manifestations of the whole nature of the Cosmic. The universe and its forms, even man, are extensions or attributes, if you will, of the complete nature of the Cosmic. The things we experience as the expressions of nature are not conceived to be such in the Cosmic, but follow from the very necessity of it. They are of the content or substance of which God or the Cosmic consists.

If the Cosmic is all-inclusive, then whatever has reality and is experienced by the mind of man is of the essence of the Cosmic. Such things are of the infinite ways in which the Cosmic expresses its being. The distinction between being and its contrary, not being, is that the former is an active and real state. This state can never be static; it must ever be *becoming*, as Heraclitus said centuries ago. The substance of the Universal Being (God or the Cosmic) consists of all the forces and energies of which we have knowledge and, of course, an infinitely greater number which we do not realize. They undoubtedly compose a vast *Cosmic keyboard*, as our monographs teach. We know of some of the octaves of these energies through the researches of physical science. They have a mathematical relationship which corresponds to our Rosicrucian postulations of a Cosmic keyboard.

There is a kind of development of the manifestations of this keyboard, that is, to the human understanding the energies seem to acquire a complexity. Life is one of these complexities. It is unitary in that it is composed of several of the different energies. The physical structure of the human organism conforms to the laws of atomic structure. Nerve energy also has properties similar to electricity. The cells exhibit qualities resembling magnetic properties. The force of life is one of the higher mysterious energies which, under ideal circumstances, unites with what we call the properties of matter to animate it. Then, within this sphere of unity or life, there develops a series of organic forms, the numerous kinds of living things. Step by step, the progression goes on until the status of man is attained. In man there is reflected the intelligence, the mind cause of the whole Cosmic. This mind cause is in all things but there is not that self-consciousness that exists in man. In man, in fact, the Cosmic acquires its self-consciousness. It is in man the Cosmic becomes aware of itself because of the fact of man's realizing that there is a cause which transcends his own will and power.

The Cosmic is *creative* but not in the purposeful sense that most persons believe or want to believe it to be. This, then, brings us to the second commonly held idea, that is, teleology or *purposeful cause* in the Cosmic. There may be creative development in a process without there being an expression of individual intent behind each thing created. To help make this point clear, let us use a simple analogy. We shall say that we have a mechanical device which rapidly stamps out, uniform in every detail, a great number of metal containers. When set in motion there is no individual design or purpose behind the production of each individual container. They are all subject, *collectively*, to the same function of the machine. Now it might be said that the difference is that behind the machine was the original creative thought, the purpose which it followed in producing all the containers. This we readily admit so far as the machine is concerned. However, there is no thought or purpose *behind* Cosmic function. There is even no purpose inherent in the Cosmic. By that we mean that there are no ends established for all of the individual things

which have existence. The intelligence of the Cosmic directs the whole of existence as an organic unit. This provides that the forces and energies of which the Cosmic consists progressively move through a scale of development. Manifestations occur, not by purpose but in conformity with necessity, the laws and the essence of the Cosmic. There are, of course, changes by which forms once attained cease to be and others take their place.

Man is, so far as we are aware, the most highly developed organism of this Cosmic creative process. He fulfills the function of Cosmic activity. His organism, his intelligence, is an expression of the nature of the Cosmic, but it is not conceived to be just as it is. In other words, man is not a spontaneous creation, as the old theologians would have us believe. God, therefore, has no specific purpose, no design, for human beings. They are a part of His own being. God or the Cosmic *is*. There are manifestations of God or the Cosmic and man is one of these. The Cosmic could not *be* without being something. Humanity is part of the continuing process of the development of the Divine. Those who say, "Why didn't God just exist for Himself?" are detaching God from those realities which are part of His nature. God exists within Himself and we are all a conscious part of that self.

As for the question, "Why must man perfect himself if he is part of God?" in God or the Cosmic, as we have said, there is a progressive development. To oppose that development is to place ourselves in opposition to the Divine essence of which we are a part. Man is a being that is *capable* of self-consciousness, of being aware, as we have said, of his exalted origin. To fail to use our consciousness, that is, not to cultivate the consciousness by which we realize the Divine essence, is to fall out of harmony, in part, with our Divine origin and to oppose the process of our inner development.—X

### What Are Sunshine Circles?

What otherwise might be the gloom of life, despair, failure, mental or physical suffering, is often dispelled by simple things. These simple things are like little rays of *sunshine* which enter, even though temporarily, the dark hours of our lives and bring radiant happiness. It is a mistaken conception, which

only experience will remove for some, that money is the only solace for unhappiness and misfortune. There are times, as we can all testify, when a word of sympathy, a handclasp of friendship, or a letter of encouragement becomes the priceless ingredient of happiness. When we lose a loved one, can money or any material thing fill the void? Perhaps words of condolence may not be adequate. However, *sincere* sympathy and compassion at such a time are the greatest gifts from one mortal to another.

It is, therefore, not merely a romantic or platitudinous saying that such human kindness comes as *sunshine* into the lives of those who are desperately in need of it. There are innumerable charitable institutions devised for the material welfare of those in physical distress. These institutions provide clothes, medical care, support of children, and even funds. There are some charitable bodies that even provide counsel and advice—unfortunately, many of them cloak their counsel in religious terminology or use it as a medium for propaganda for their particular sect. Counsel or help, metaphysical as well as material, without obligation or propaganda, is a service to mankind that is still quite conspicuous by its *uncommonness*.

The late Emperor, Dr. H. Spencer Lewis, many years ago, saw the need for this charity of spirit as well as of substance. Psychologically, his premise was that there should be something to cheer and stimulate the creative powers of the individual. It should be something that would give him confidence: first, in himself; and, second, in the constructive possibilities of life. The individual, he contended, who is in need, *is* alive; therefore, he has life, but he also needs *light* in the way of practical advice. Further, he is in need of *love* in the way of true understanding and compassion. If this triad can be retained—Life, Light, and Love—within the individual, his chances of attaining a fairly happy normal existence are assured.

There must be some nucleus, thought Dr. Lewis, for the radiance of such sunshine, metaphorically speaking. What would be better than that our Rosicrucian members become *Sunshine Circles*? According to his plan, it would consist of those who desire to give an hour a week—or even less—and that they be formed into circles to render this unique human assistance. It was not

to be a service of financial aid but of different kinds of assistance. Such need not be limited strictly to Rosicrucians. All liberal or charitably minded persons who wished to serve in some small way or be benefactors of humanity could participate in this humanitarian enterprise. As a result, *Sunshine Circles*, as they were to be known, were formed in various countries of the world. In an unostentatious way, they have accomplished tremendous good. For example:

- They have helped people re-locate lost members of their families.
- They have aided handicapped persons to find a way to earn a living.
- They have seen to it that infants and children have received warm clothing.
- They have made it possible for children to be adopted.
- They have helped persons in need of therapeutic assistance to receive aid.
- They have arranged for clothes and food to be given to needy families.
- They have made it possible for children to have toys at Christmas time.

The above are but a few of a multitude of things that have been accomplished with no great demand on a member's time and no financial burden on anyone.

The members of the Sunshine Circle meet as a small group to confer with one another on plans, to understand each other, and to unite as a moving constructive force in their community. Won't you become part of a Sunshine Circle in your community? Learn how you may enter into such an activity in your town or city or in one near you. In the event that no Sunshine Circle exists in your region, you can learn how to bring one into existence. Your friends and neighbors—whether Rosicrucians or not—can take part. Remember that the *sunshine* you radiate recognizes no creed, color or race limitations. Further particulars will be sent you without obligation. Write today to:

ROSICRUCIAN SUNSHINE CIRCLE,  
Rosicrucian Park, San Jose, California.

We wish to emphasize also that there are no dues, fees, or imposts, in connection with this humanitarian service. Just as a strong light may be reflected, so your efforts will, Cosmically, come back to you to further *enlighten* your life.—X



# IS THERE Life On Other Planets?

## The Majesty Of the Heavens

HAVE YOU EVER, in the stillness of night, gazed at the heavens overhead? Have you wondered if there are *intelligent*, breathing beings moving about on the numerous planets—out there in that vast thrilling universe? Are you curious about meteors, comets, asteroids, and solar systems *other* than our own? In comparison with the vast canopy overhead, our earth is but a grain of sand in an infinite sea. Does the mysterious vault above contain the answers to the reason of the universe and the purpose of human existence?

### *Thought-Provoking Facts*

Astronomy—the oldest science on earth—is one of the special subjects taught by the Readers' Research Academy. Two discourses are sent you each month for only 75 cents (5/4 sterling). You may subscribe for as many months as you wish. There are 23 discourses. Real enjoyment and pleasure—plus first-hand knowledge of an intriguing subject—in the comfort and privacy of your own home! Please be sure to mention *Series No. 12, Astronomy*, when ordering.

Rosicrucian Park

---

## READERS' RESEARCH ACADEMY

---

SAN JOSE, CALIFORNIA